SOME

THOUGHTS

CONCERNING

EDUCATION.

Doctrina vires promovet insitas,
Rectique cultus pectora roborant:
Utcunque defecere mores,
Dedecorant bene nata culpæ.

HOR. L. IV. Od. 4.

By JOHN LOCKE, Esq;

Philosopher. [Thoughts concerning Education.]

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SOME

THOUGHTS

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EDUCATION.

TO

EDWARD CLARKE,

Of CHIPLEY, Esq;

SIR,

THESE Thoughts concerning Education, *which now come abroad into the World, do of Right belong to You, being written several Years since for Your Sake, and are no other than what You have already by You in my Letter. I have so little varied any thing, but only the Order of what was sent you at different Times, and on several Occasions, that the Reader will easily find, in the Familiarity and Fashion of the Stile, that they were rather the private Conversation of two Friends, than a Discourse designed for publiic View.*

The Importunity of Friends is the common Apology for Publications Men are afraid to own themselves forward to. But You know I can truly say, that if some, who having heard of these Papers of mine, had not pressed to see them, and afterwards to have them printed, they had lain dormant still in that Privacy they were designed for. But those, whose Judgment I defer much to, telling me, that they were persuaded, that this rough Draught of mine might be of some Use, if made more public, touched upon what will always be very prevalent with me: For I think it every Man's indispensible Duty, to do all the Service he can to his Country; and I see not what Difference he puts between himself and his Cattle, who lives without that Thought. This Subject is of so great Concernment, and a right Way of Education is of so general Advantage, that did I find my Abilities answer my Wishes,

I should

I ſhould not have needed Exhortations or Importunities from others. However, the Meanneſs of theſe Papers, and my juſt Diſtruſt of them, ſhall not keep me, by the Shame of doing ſo little, from contributing my Mite, when there is no more required of me, than my throwing it into the Public Receptacle. And if there be any more of their Size and Notions, who liked them ſo well, that they thought them worth printing I may flatter myſelf they will not be loſt Labour to every body.

I myſelf have been conſulted of late by ſo many, who profeſs themſelves at a Loſs how to breed their Children, and the early Corruption of Youth is now become ſo general a Complaint that he cannot be thought wholly impertinent, who brings the Conſideration of this Matter on the Stage, and offers ſomething, if it be but to excite others, or afford Matter of Correction: For Errors in Education ſhould be leſs indulged than any. Theſe like Faults in the firſt Concoction, that are never mended in the ſecond or third, carry their afterwards incorrigible Taint with them, thro' all the Parts and Stations of Life.

I am ſo far from being conceited of any thing I have here offered, that I ſhould not be ſorry, even for your Sake, if ſome one abler and fitter for ſuch a Taſk would in a juſt Treatiſe of Education, ſuited to our Engliſh *Gentry, rectify the Miſtakes I have made in this; it being much more deſirable to me, that young Gentlemen ſhould be put into (that which every one ought to be ſolicitous about) the beſt Way of being formed and inſtructed, than that my Opinion ſhould be received concerning it. You will, however, in the mean Time bear me Witneſs, that the Method, here propoſed, has had no ordinary Effects upon a Gentleman's Son it was not deſigned for. I will not ſay the good Temper of the Child did not very much contribute to it; but this I think You and the Parents are ſatisfied of, that a contrary Uſage, according to the ordinary diſciplining of Children, would not have mended that Temper, nor have brought him to be in Love with his Book, to take a Pleaſure in Learning, and to deſire, as he does, to be taught more than thoſe about him think fit always to teach him.*

But

But my Buſineſs is not to recommend this Treatiſe to You, whoſe Opinion of it I know already; nor it to the World, either by your Opinion or Patronage. The well Educating of their Children is ſo much the Duty and Concern of Parents, and the Welfare and Proſperity of the Nation ſo much depends on it, that I would have every one lay it ſeriouſly to Heart; and after having well examined and diſtinguiſhed what Fancy, Cuſtom, or Reaſon adviſes in the Caſe, ſet his helping Hand to promote every where that Way of training up Youth, with Regard to their ſeveral Conditions, which is the eaſieſt, ſhorteſt, and likelieſt to produce virtuous, uſeful, and able Men in their diſtinct Callings; tho' that moſt to be taken Care of, is the Gentleman's Calling; for if thoſe of that Rank are by their Education once ſet right, they will quickly bring all the reſt into Order.

I know not whether I have done more than ſhewn my good Wiſhes towards it in this ſhort Diſcourſe. Such as it is, the World now has it; and if there be any thing in it worth their Acceptance, they owe their Thanks to You for it. My Affection to You gave the firſt Riſe to it, and I am pleaſed, that I can leave to Poſterity this Mark of the Friendſhip has been between us; for I know no greater Pleaſure in this Life, nor a better Remembrance to be left behind one, than a long-continued Friendſhip with an honeſt, uſeful, and worthy Man, and Lover of his Country. I am,

SIR,

Your moſt humble,

and moſt faithful Servant,

March 7, 1690.

JOHN LOCKE.

THE

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SOME

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THOUGHTS

CONCERNING

EDUCATION.

§. 1. A Sound Mind in a ſound Body, is a ſhort, but full Deſcription of a happy State in this World. He that has theſe two, has little more to wiſh for; and he that wants either of them, will be but little the better for any thing elſe. Mens Happineſs or Miſery is moſt part of their own making. He whoſe Mind directs not wiſely, will never take the right Way; and he, whoſe Body is crazy and feeble, will never be able to advance in it. I confeſs, there are ſome Men's Conſtitutions of Body and Mind ſo vigorous, and well framed by Nature, that they need not much Aſſiſtance from others; but by the Strength of their natural Genius, they are from their Cradles carried towards what is excellent; and by the Privilege of their happy Conſtitutions, are able to do Wonders. But Examples of this Kind are but few; and I think I may ſay, that of all the Men we meet with, nine Parts of ten are what they are, good or evil, uſeful or not, by their Education. 'Tis that which makes the great Difference in Mankind. The little, or almoſt inſenſible Impreſſions on our tender Infancies, have very important and laſting Conſequences: And there it is, as in the Fountains of ſome Rivers, where a gentle Application of the Hand turns the flexible Waters into Channels, that make them take quite contrary Courſes; and by this little Direction given them at firſt in the Source, they receive different Tendencies, and arrive at laſt at very remote and diſtant Places.

§. 2. I imagine the Minds of Children as eaſily turned this or that way, as Water itſelf; and though this be the principal Part, and our main Care ſhould be about the Inſide, yet the Clay Cottage is not to be neglected. I ſhall therefore begin with the Caſe, and conſider firſt the *Health* of the Body, as that which perhaps you may rather expect from that *Health*. Study I have been thought more peculiarly to have applied myſelf to; and that alſo which will be ſooneſt diſpatched, as lying, if I gueſs not amiſs, in a very little Compaſs.

§. 3. How neceſſary *Health* is to our Buſineſs and Happineſs; and how requiſite a ſtrong Conſtitution, able to endure Hardſhips and Fatigue, is to one that will make any Figure in the World, too obvious to need any Proof.

§. 4. The Conſideration I ſhall here have of *Health*, ſhall be, not what a Phyſician ought to do with a ſick or crazy Child, but what the Parents, without the Help of Phyſick, ſhould do for the *Preſervation and Improvement of an healthy*, or at leaſt *not ſickly Conſtitution* in their Children: And this perhaps might be all diſpatched in this one ſhort Rule, *viz.* That Gentlemen ſhould uſe their Children as the honeſt Farmers and ſubſtantial Yeomen do theirs. But becauſe the Mothers poſſibly may think this a little too hard, and the Fathers too ſhort, I ſhall explain myſelf more particularly; only laying down this as a general and certain Obſervation for the Women to conſider, *viz.* That moſt Children's Conſtitutions are either ſpoiled, or at leaſt harmed, by *Cockering* and *Tenderneſs*.

Tenderneſs.

§. 5. The firſt Thing to be taken care of, is, that Children be not too *warmly clad or covered*, Winter or Summer. The Face, when we are born, is no leſs tender than any other Part of the Body. 'Tis Uſe alone hardens it, and makes it more able to endure the Cold: And therefore the *Scythian* Philoſopher gave a very ſignificant Anſwer to the *Athenian*, who wondered how he could go naked in Froſt and Snow. *How*, ſaid the *Scythian*, *can you endure your Face expoſed to the ſharp Winter Air? My Face is uſed to it*, ſaid the *Athenian*. *Think me all Face*, replied the *Scythian*. Our Bodies will endure any thing, that from the Beginning they are accuſtomed to.

Warmth.

An eminent Inſtance of this, though in the contrary Exceſs of Heat, being to our preſent Purpoſe, to ſhew what Uſe can do, I ſhall ſet down in the Author's Words, as I meet with it in a late ingenious Voyage †. "The Heats, ſays he, "are more violent in *Malta*, than "in "any Part of *Europe*: They exceed thoſe of *Rome* "itſelf, and are perfectly ſtifling; and ſo much the "more, becauſe there are ſeldom any cooling "Breezes here. This makes the common People as black as "Gypſies: But yet the Peaſants defy the Sun; they work on in "the hotteſt Part of the Day, without Intermiſſion, or ſheltering themſelves from his ſcorching Rays. This has convinced me, that Nature can bring itſelf to many Things which ſeem impoſſible, provided we accuſtom ourſelves from our Infancy. The *Malteſes* do ſo, who harden the Bodies of their Children and reconcile them to the Heat, by making them go ſtark naked, without Shirt, Drawers, or any thing on their Heads, from their Cradles, 'till they are ten Years old." Give me Leave therefore to adviſe you, not to fence too care-

† *Nouveau Voyage du Levant.* 1 5 0 / 1 7 5

carefully againſt the Cold of this our Climate. There are thoſe in *England*, who wear the ſame Clothes Winter and Summer, and that without any Inconvenience, or more Senſe of Cold than others find. But if the Mother will needs have an Allowance for Froſt and Snow, for fear of Harm, and the Father for fear of Cenſure, be ſure let not his Winter-Clothing be too warm: And amongſt other Things, remember, that when Nature has ſo well covered his Head with Hair, and ſtrengthened it with a Year or two's Age, that he can run about by Day without a Cap, it is beſt that by Night a Child ſhould alſo lie without one; there being nothing that more expoſes to Head-ach, Colds, Catarrhs, Coughs, and ſeveral other Diſeaſes, than keeping the *Head warm*.

§. 6. I have ſaid *He* here, becauſe the principal Aim of my Diſcourſe is, how a young Gentleman ſhould be brought up from his Infancy, which, in all Things, will not ſo perfectly ſuit the Education of *Daughters*; though where the Difference of Sex requires different Treatment, it will be no hard Matter to diſtinguiſh.

Feet.

§. 7. I would alſo adviſe his *Feet to be waſhed* every Day in Cold Water, and to have his *Shoes* ſo thin, that they might leak and *let in Water*, whenever he comes near it.—Here, I fear, I ſhall have the Miſtreſs and Maids too againſt me. One will think it too filthy, and the other perhaps too much Pains to make clean his Stockings. But yet Truth will have it, that his Health is much more worth, than all ſuch Conſiderations, and ten times as much more. And he that conſiders how miſchievous and mortal a Thing taking *Wet in the Feet* is, to thoſe who have been bred nicely, will wiſh he had, with the Poor People's Children, gone *bare-foot*, who, by that Means, come to be ſo reconciled by Cuſtom to wet in their Feet, that they take no more Cold or Harm by it, than if they were wet in their Hands. And what is it, I pray, that makes this great Difference between the Hands and the Feet in others, but only Cuſtom? I doubt not, but if a Man from his Cradle had been always uſed to go bare-foot, whilſt his Hands were conſtantly wrapt up in warm Mittins, and covered with *Hand-ſhoes*, as the *Dutch* call *Gloves*; I doubt not, I ſay, but ſuch a Cuſtom would make taking Wet in his Hands as dangerous to him, as now taking Wet in their Feet is to a great many others. The Way to prevent this, is, to have his Shoes made ſo as to leak Water, and his Feet waſhed conſtantly every Day in cold Water. It is recommendable for its Cleanlineſs; but that which I aim at in it, is Health; and therefore I limit it not preciſely to any Time of the Day. I have known it uſed every Night with very good Succeſs, and that all the Winter, without the omitting it ſo much as one Night in extreme cold Weather; when thick Ice covered the Water, the Child bathed his Legs and Feet in it though he was of an Age not big enough

to rub and wipe them himſelf, and when he began this Cuſtom, was puling and very tender. But the great End being to harden thoſe Parts by a frequent and familiar Uſe of Cold Water, and thereby to prevent the Miſchiefs that uſually attend accidental taking Wet in the Feet in thoſe who are bred otherwiſe, I think it may be left to the Prudence and Convenience of the Parents, to chuſe either Night or Morning. The Time I deem indifferent, ſo the Thing be effectually done. The Health and Hardineſs procured by it would be a good Purchaſe at a much dearer Rate. To which, if I add the preventing of Corns, that to ſome Men would be a very valuable Conſideration. But begin firſt in the Spring with luke-warm, and ſo colder and colder every Time, 'till in a few Days you come to perfectly cold Water, and then continue it ſo Winter and Summer: For it is to be obſerved in this, as in all other *Alterations* from our ordinary Way of Living, the Changes muſt be made by gentle and inſenſible Degrees; and ſo we may bring our Bodies to any thing, without Pain, and without Danger. *Alterations*

How fond Mothers are like to receive this Doctrine, is not hard to foreſee. What can it be leſs than to murder their tender Babes, to uſe them thus? What! put their Feet in cold Water in Froſt and Snow, when all one can do is little enough to keep them warm? A little to remove their Fears by Examples, without which the plaineſt Reaſon is ſeldom hearkened to; *Seneca* tells us of himſelf, *Ep.* 53 and 83. that he uſed to bathe himſelf in cold Spring Water in the midſt of Winter. This, if he had not thought it not only tolerable, but healthy too, he would ſcarce have done, in an exuberant Fortune, that could well have borne the Expence of a warm Bath, and in an Age (for he was then old) that would have excuſed greater Indulgence. If we think his Stoical Principles led him to this Severity, let it be ſo, that this Sect reconciled cold Water to his Sufferance. What made it agreeable to his Health? for that was not impaired by this hard Uſage. But what ſhall we ſay to *Horace*, who warmed not himſelf with the Reputation of any Sect, and leaſt of all affected Stoical Auſterities? Yet he aſſures us, he was wont in the Winter Seaſon to bathe himſelf in cold Water. But perhaps *Italy* will be thought much warmer than *England*, and the Chilneſs of their Waters not to come near ours in Winter. If the Rivers of *Italy* are warmer, thoſe of *Germany* and *Poland* are much colder, than any in this our Country; and yet in theſe, the *Jews*, both Men and Women, bathe all over, at all Seaſons of the Year, without any Prejudice to their Health. And every one is not apt to believe it is Miracle, or any peculiar Virtue of St. *Winifred*'s *Well*, that makes the cold Waters of that famous Spring do no Harm to the tender Bodies that bathe in it. Every one is now full of the Miracles done by cold Baths on decayed and weak Conſtitutions,

for

for the Recovery of Health and Strength, and therefore they cannot be impracticable or intolerable for the improving and hardening the Bodies of those who are in better Circumstances.

If these Examples of grown Men be not thought yet to reach the Case of Children, but that they may be judged still to be too tender, and unable to bear such Usage, let them examine what the *Germans* of old, and the *Irish* now do to them, and they will find, that Infants too, as tender as they are thought, may, without any Danger, endure Bathing, not only of their Feet, but of their whole Bodies, in cold Water. And there are, at this Day, Ladies in the Highlands of *Scotland*, who use this Discipline to their Children in the midst of Winter, and find, that cold Water does them no Harm, even when there is Ice in it.

§. 8. I shall not need here to mention *Swimming*, when he is of an Age able to learn, and has any one to teach him. 'Tis that saves many a Man's Life; and the *Romans* thought it so necessary, that they ranked it with Letters; and it was the common Phrase to mark one ill-educated, and good for nothing, that he had neither learnt to read nor to swim. *Nec literas didicit, nec natare.* But besides the gaining a Skill which may serve him at need, the Advantages to Health, by often *bathing in cold Water*, during the Heat of Summer, are so many, that I think nothing need to be said to encourage it, provided this one Caution be used, That he never go into the Water, when Exercise has at all warmed him, or left any Emotion in his Blood or Pulse. *Swimming.*

§. 9. Another Thing that is of great Advantage to every one's Health, but especially Children's, is, to be much in the *open Air*, and very little as may be by the Fire, even in Winter. By this he will accustom himself also to Heat and Cold, Shine and Rain; all which, if a Man's Body will not endure, it will serve him to very little Purpose in this World; and when he is grown up, it is too late to begin to use him to it. It must be got early, and by Degrees. Thus the Body may be brought to bear almost any thing. If I should advise him to play in the *Wind and Sun without a Hat*, I doubt whether it could be borne. There would a thousand Objections be made against it, which at last would amount to no more in Truth, than being Sun-burnt. And if my young Master be to be kept always in the Shade, and never exposed to the Sun and Wind, for fear of his Complexion, it may be a good Way to make him a *Beau*, but not a Man of Business. And altho' greater Regard be to be had to Beauty in the Daughters, yet I will take the Liberty to say, that the more they are in the *Air*, without Prejudice to their Faces, the stronger and healthier they will be; and the nearer they come to the Hardships of their Brothers in their Education, the greater Advantage will they receive from it all the remaining Part of their Lives. *Air.*

§. 10. Playing in the *open Air* has but this one Danger in it, that I know; and that is, that when he is hot with running

up and down, he ſhould ſit or lie down on the cold or moiſt Earth. This I grant; and drinking cold Drink, when they are hot with Labour or Exerciſe, brings more People to the Grave, or to the Brink of it, by Fevers, and other Diſeaſes, than any thing I know. Theſe Miſchiefs are eaſily enough prevented whilſt he is little, being then ſeldom out of Sight. And if, during his Childhood, he be conſtantly and rigorouſly kept from ſitting on the Ground, or drinking any cold Liquor, whilſt he is hot, the Cuſtom of forbearing, grown into *Habit*, will help much to preſerve him, when he is no longer under his Maid's or Tutor's Eye. This is all I think can be done in the Caſe: For, as Years increaſe, Liberty muſt come with them; and in a great many Things he muſt be truſted to his own Conduct, ſince there cannot always be a Guard upon him, except what you have put into his own Mind by good Principles, and eſtabliſhed Habits, which is the beſt and ſureſt, and therefore moſt to be taken Care of: For, from repeated Cautions and Rules, ever ſo often inculcated, you are not to expect any Thing either in this, or any other Caſe, farther than Practice has eſtabliſhed them into Habits.

Habits.

§. 11. One thing the Mention of the Girls brings into my Mind, which muſt not be forgot; and that is, that your Son's *Clothes* be *never* made *ſtrait*, eſpecially about the Breaſt. Let Nature have Scope to faſhion the Body as ſhe thinks beſt. She works of herſelf a great deal better and exacter than we can direct her: And if women were themſelves to frame the Bodies of their Children in their Wombs, as they often endeavour to mend their Shapes when they are out, we ſhould as certainly have no perfect Children born, as we have few well-ſhaped that are *ſtrait-laced*, or much tampered with. This Conſideration ſhould, methinks, keep buſy People (I will not ſay ignorant Nurſes and Bodice-makers) from meddling in a Matter they underſtand not; and they ſhould be afraid to put Nature out of her Way in faſhioning the Parts, when they know not how the leaſt and meaneſt is made: And yet I have ſeen ſo many Inſtances of Children receiving great Harm from *ſtrait-lacing*, that I cannot but conclude there are other Creatures, as well as Monkeys, who, little wiſer than they, deſtroy their young ones by ſenſeleſs Fondneſs, and too much embracing.

Clothes.

§. 12. Narrow Breaſts, ſhort and ſtinking Breath, ill Lungs, and Crookedneſs, are the natural and almoſt conſtant Effects of *hard Bodice*, and *Clothes that pinch*. That Way of making ſlender Waiſts and fine Shapes, ſerves but the more effectually to ſpoil them. Nor can there indeed but be Diſproportion in the Parts, when the Nouriſhment prepared in the ſeveral Offices of the Body cannot be diſtributed as Nature deſigns. And therefore what Wonder is it, if, it being laid where it can, on ſome Part not ſo *braced*, it often makes a Shoulder or a Hip higher or bigger than its juſt Proportion? 'Tis generally known, that

that the Women of *China*, (imagining I know not what Kind of Beauty in it) by bracing and binding them hard from their Infancy, have very little Feet. I ſaw lately a Pair of *China* Shoes, which I was told were for a grown Woman: They were ſo exceedingly diſproportioned to the Feet of one of the ſame Age amongſt us, that they would ſcarce have been big enough for one of our little Girls. Beſides this, 'tis obſerved, that their Women are alſo very little, and ſhort-lived; whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. Theſe Defects in the Female Sex of that Country, are, by ſome, imputed to the unreaſonable Binding of their Feet, whereby the free Circulation of the Blood is hindered, and the Growth and Health of the whole Body ſuffers. And how often do we ſee, that ſome ſmall Part of the Foot being injured by a Wrench or a Blow, the whole Leg or Thigh thereby loſes its Strength and Nouriſhment, and dwindles away? How much greater Inconveniencies may we expect, when the *Thorax*, wherein is placed the Heart and Seat of Life, is unnaturally *compreſſed*, and hindred from its due Expanſion?

§. 13. As for his *Diet*, it ought to be very *plain* and ſimple; and if I might adviſe, Fleſh ſhould be forborn as long as he is in Coats, or at leaſt 'till he is two or three Years old. But whatever Advantage this may be to his preſent and future Health and Strength, I fear it will hardly be conſented to by Parents, miſled by the Cuſtom of eating too much Fleſh themſelves, who will be apt to think their Children, as they do themſelves, in Danger to be ſtarved, if they have not Fleſh at leaſt twice a Day. This I am ſure, Children would breed their Teeth with much leſs Danger, be freer from Diſeaſes whilſt they were little, and lay the Foundations of an healthy and ſtrong Conſtitution much ſurer, if they were not crammed ſo much as they are by fond Mothers and fooliſh Servants, and were kept wholly from Fleſh, the firſt three or four Years of their Lives. *Diet.*

But if my young Maſter muſt needs have Fleſh, let it be but once a Day, and of one Sort at a Meal. Plain Beef, Mutton, Veal, *&c.* without other Sauce than Hunger, is beſt; and great Care ſhould be uſed, that he eat *Bread* plentifully, both alone and with every thing elſe; and whatever he eats that is ſolid, make him chew it well. We *Engliſh* are often negligent herein; from whence follow Indigeſtion, and other great Inconveniencies.

§. 14. For *Breakfaſt* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, *Flummery*, and twenty other Things, that we are wont to make in *England*, are very fit for Children; only in all theſe, let Care be taken that they be plain, and without much Mixture, and very ſparingly ſeaſoned with Sugar, or rather none at all; eſpecially all *Spice*, and other Things that may heat the Blood, are carefully to be avoided. Be ſparing alſo of *Salt* in the ſeaſoning of all his Victuals, and uſe him not to high-

ſeaſoned Meats. Our Palates grow into a Reliſh and Liking of the ſeaſoning and Cookery, which by Cuſtom they are ſet to; and an over-much Uſe of Salt, beſides that it occaſions Thirſt, and over much Drinking, has other ill Effects upon the Body. I ſhould think, that a good Piece of well-made and well-baked *brown Bread*, ſometimes with, and ſometimes without *Butter* or *Cheeſe*, would be often the beſt Breakfaſt for my young Maſter. I am ſure it is as wholeſome, and will make him as ſtrong a Man as greater Delicacies; and if he be uſed to it, it will be as pleaſant to him. If he at any Time calls for Victuals between Meals, uſe him to nothing but dry *Bread*. If he be hungry more than wanton, *Bread* alone will down; and if he be not hungry, it is not fit he ſhould eat. By this you will obtain two good Effects. 1. That by Cuſtom he will come to be in Love with *Bread*; for, as I ſaid, our Palates and Stomachs too are pleaſed with the Things we are uſed to. Another Good you will gain hereby is, That you will not teach him to eat more nor oftener than Nature requires. I do not think that all People's Appetites are alike; ſome have naturally ſtronger, and ſome weaker Stomachs: But this I think, that many are made *Gormands* and *Gluttons* by Cuſtom, that were not ſo by Nature; And I ſee, in ſome Countries, Men as luſty and ſtrong, that eat but two Meals a Day, as others that have ſet their Stomachs by a conſtant Uſage, like Larums, to call on them for four or five. The *Romans* uſually faſted 'till Supper, the only ſet Meal, even of thoſe who ate more than once a Day; and thoſe who uſed Breakfaſts, as ſome did at eight, ſome at ten, others at twelve of the Clock, and ſome later, neither eat Fleſh nor had any Thing made ready for them. *Auguſtus*, when the greateſt Monarch on the Earth, tells us, he took a Bit of dry Bread in his Chariot. And *Seneca*, in his 83d Epiſtle, giving an Account how he managed himſelf, even when he was old, and his Age permitted Indulgence, ſays, That he uſed to eat a Piece of dry Bread for his Dinner, without the Formality of ſitting to it, though his Eſtate would as well have paid for a better Meal, (had Health required it) as any Subject's in *England*, were it doubled. The Maſters of the World were bred up with this ſpare Diet; and the young Gentlemen of *Rome* felt no Want of Strength or Spirit, becauſe they eat but once a Day. Or, if it happened by Chance, that any one could not faſt ſo long as till Supper, their only ſet Meal, he took nothing but a Bit of dry Bread, or at moſt a few Raiſins, or ſome ſuch ſlight Thing with it to ſtay his Stomach. This Part of Temperance was found ſo neceſſary both for Health and Buſineſs, that the Cuſtom of only one Meal a Day held out againſt that prevailing Luxury, which their Eaſtern Conqueſts and Spoils had brought in amongſt them; and thoſe who had given up their old frugal Eating, and made Feaſts, yet began them not till the Evening. And more than one ſet Meal a Day was thought ſo monſtrous, that it was a Reproach as low down as *Cæſar*'s Time,

Time, to make an Entertainment, or ſit down to a full Table, till towards Sun-ſet; and therefore, if it would not be thought too ſevere, I ſhould judge it moſt convenient, that my young Maſter ſhould have nothing but *Bread* too for *Breakfaſt*. You cannot imagine of what Force Cuſtom is; and I impute a great Part of our Diſeaſes in *England*, to our eating too much *Fleſh*, and too little *Bread*.

§. 15. As to his *Meals*, I ſhould think it beſt, that as much as it can be conveniently avoided, they ſhould not be kept conſtantly to an Hour: For when Cuſtom has fixed his Eating to certain ſtated Periods, his Stomach will expect Victuals at the uſual Hour, and grow peeviſh if he paſſes it; either fretting itſelf into a troubleſome Exceſs, or flagging into a downright Want of Appetite. Therefore I would have no Time kept conſtantly to for his Breakfaſt, Dinner, and Supper, but rather varied almoſt every Day. And if betwixt theſe, which I call *Meals*, he will eat, let him have, as often as he calls for it, good dry Bread. If any one think this too hard and ſparing a Diet for a Child, let them know, that a Child will never ſtarve nor dwindle for Want of Nouriſhment, who, beſides Fleſh at Dinner, and Spoon-meat, or ſome ſuch other Thing at Supper, may have good Bread and Beer as often as he has a Stomach: For thus, upon ſecond Thoughts, I ſhould judge it beſt for Children to be ordered. The Morning is generally deſigned for Study, to which a full Stomach is but an ill Preparation. Dry Bread, though the beſt Nouriſhment, has the leaſt Temptation; and no Body, would have a Child crammed at Breakfaſt, who has any Regard to his Mind or Body, and would not have him dull and unhealthy. Nor let any one think this unſuitable to one of Eſtate and Condition. A Gentleman in any Age ought to be ſo bred, as to be fitted to bear Arms, and be a Soldier. But he, that in this, breeds his Son ſo, as if he deſigned him to ſleep over his Life in the Plenty and Eaſe of a full Fortune he intends to leave him, little conſiders the Examples he has ſeen, or the Age he lives in. *Meals.*

§. 16. His *Drink* ſhould be only ſmall Beer; and that too he ſhould never be ſuffered to have between Meals, but after he had eat a Piece of Bread. The Reaſons, why I ſay this, are theſe. *Drink.*

§. 17. 1. More Fevers and Surfeits are got by Peoples drinking when they are hot, than by any one Thing I know. Therefore, if by Play he be hot and dry, Bread will ill go down; and ſo if he cannot have *Drink*, but upon that Condition, he will be forced to forbear; for, if he be very hot, he ſhould by no Means *drink*; at leaſt a good Piece of Bread firſt to be eaten, will gain Time to warm the Beer *Blood hot*, which then he may drink ſafely. If he be very dry, it will go down ſo warmed, and quench his Thirſt better; and if he will not drink it ſo warmed, abſtaining will not hurt him. Beſides, this will

teach him to forbear, which is an Habit of greateſt Uſe for Health of Body and Mind too.

§. 18. 2. Not being permitted to *drink* without eating, will prevent the Cuſtom of having the Cup often at his Noſe; a dangerous Beginning, and Preparation to *Good Fellowſhip*. Men often bring habitual Hunger and Thirſt on themſelves by Cuſtom. And if you pleaſe to try, you may, though he be weaned from it, bring him by Uſe to ſuch a Neceſſity again of *Drinking* in the Night, that he will not be able to ſleep without it, it being the Lullaby uſed by Nurſes, to ſtill crying Children. I believe, Mothers, generally find ſome Difficulty to wean their Children from *drinking* in the Night, when they firſt take them home. Believe it, Cuſtom prevails as much by Day as by Night; and you may, if you pleaſe, bring any one to be thirſty every Hour.

I once lived in a Houſe, where, to appeaſe a froward Child, they gave him *Drink* as often as he cried; ſo that he was conſtantly bibbing: And, though he could not ſpeak, yet he drank more in twenty-four Hours than I did. Try it when you pleaſe, you may with Small, as well as with Strong Beer, drink yourſelf into a Drought. The great Thing to be minded in Education, is, what *Habits* you ſettle; and therefore in this, as all other Things, do not begin to make any Thing *cuſtomary*, the Practice whereof you would not have continue, and increaſe. It is convenient, for Health and Sobriety, to *drink* no more than natural Thirſt requires; and he that eats not ſalt Meats, nor drinks ſtrong Drink, will ſeldom thirſt between Meals, unleſs he has been accuſtomed to ſuch unſeaſonable *Drinking*.

Habits.

§. 19. Above all, take great Care that he ſeldom, if ever, taſte any *Wine* or *ſtrong Drink*. There is nothing ſo ordinarily given Children in *England*, and nothing ſo deſtructive to them. They ought never to *drink* any *ſtrong Liquor*, but when they need it as a Cordial, and the Doctor preſcribes it. And in this Caſe it is, that Servants are moſt narrowly to be watched, and moſt ſeverely to be reprehended, when they tranſgreſs. Thoſe mean Sort of People, placing a great Part of their Happineſs in *ſtrong Drink*, are always forward to make court to my young Maſter, by offering him that which they love beſt themſelves: And finding themſelves made merry by it, they fooliſhly think 'twill do the Child no Harm. This you are carefully to have your Eye upon, and reſtrain with all the Skill and Induſtry you can, there being nothing that lays a ſurer Foundation of Miſchief, both to Body and Mind, than Childrens being uſed to *ſtrong Drink*, eſpecially to drink in private *with the Servants*.

Strong Drink.

§. 20. *Fruit* makes one of the moſt difficult Chapters in the Government of Health, eſpecially that of Children. Our firſt Parents ventured *Paradiſe* for it; and

Fruit.

and it is no Wonder our Children cannot ſtand the Temptation, though it coſt them their Health. The Regulation of this cannot come under any one general Rule; for I am by no Means of their Mind, who would keep Children almoſt wholly upon *Fruit*, as a Thing totally unwholeſome for them: By which ſtrict Way, they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get, whenever they come at it. *Melons*, *Peaches*, moſt Sorts of *Plums*, and all Sort of *Grapes* in *England*, I think Children ſhould be *wholly kept from*, as having a very tempting Taſte, in a very unwholeſome Juice; ſo that, if it were poſſible, they ſhould never ſo much as ſee them, or know there were any ſuch Thing. But *Strawberries*, *Cherries*, *Gooſeberries*, or *Currants*, when thorough ripe, I think may be pretty ſafely allowed them, and that with a very liberal Hand, if they be eaten with theſe Cautions: 1. Not after Meals, as we uſually do, when the Stomach is already full of other Food: But I think they ſhould be eaten rather before or between Meals, and Children ſhould have them for their Breakfaſts. 2. Bread eaten with them. 3. Perfectly ripe. If they are thus eaten, I imagine them rather conducing, than hurtful to our Health. *Summer-Fruits*, being ſuited to the hot Seaſon of the Year they come in, refreſh our Stomachs, languiſhing and fainting under it; and therefore I ſhould not be altogether ſo ſtrict in this Point, as ſome are to their Children; who being kept ſo very ſhort, inſtead of a moderate Quantity of well-choſen *Fruit*, which being allowed them, would content them, whenever they can get looſe, or bribe a Servant to ſupply them, ſatisfy their Longing with any Traſh they can get, and eat to a Surfeit.

Apples and *Pears* too, which are thorough ripe, and have been gathered ſome Time, I think may be ſafely eaten at any Time, and in pretty large Quantities; eſpecially *Apples*, which never did any Body Hurt, that I have heard, after *October*.

Fruits alſo dryed without Sugar, I think very wholeſome, But *Sweetmeats* of all Kinds are to be avoided; which, whether they do more Harm to the Maker or Eater, is not eaſy to tell. This I am ſure, it is one of the moſt inconvenient Ways of Expence that Vanity hath yet found out; and ſo I leave them to the Ladies.

§. 21. Of all that looks ſoft and effeminate, nothing is more to be indulged Children, than *Sleep*. In this alone they are to be permitted to have their full Satisfaction; nothing contributing more to the Growth and Health of Children, than *Sleep*. All that is to be regulated in it, is, in what part of the twenty-four Hours they ſhould take it; which will eaſily be reſolved, by only ſaying, that it is of great Uſe to accuſtom them to riſe early in the Morning. It is beſt ſo to do, for Health; and he that, from his Childhood, has, by a ſettled Cuſtom, made *riſing betimes* eaſy and familiar to him, will not, when he is a Man, waſte the beſt and moſt uſe- *Sleep.*

ful

ful Part of his Life, in Drowzineſs, and lying a Bed. If Children therefore are to be called up early in the Morning, it will follow of Courſe, that they muſt go to Bed betimes; whereby they will be accuſtomed to avoid the unhealthy and unſafe Hours of Debauchery, which are thoſe of the Evenings; and they who keep good Hours, ſeldom are guilty of any great Diſorders. I do not ſay this, as if your Son, when grown up, ſhould never be in Company paſt Eight, nor ever chat over a Glaſs of Wine till Midnight. You are now, by the accuſtoming of his tender Years, to indiſpoſe him to thoſe Inconveniences, as much as you can; and it will be no ſmall Advantage, that contrary Practice having made ſitting up uneaſy to him, it will make him often avoid, and very ſeldom propoſe Midnight-Revels. But if it ſhould not reach ſo far, but Faſhion and Company ſhould prevail, and make him live as others do above Twenty, it is worth the while to accuſtom him to *early riſing* and early going to Bed, between this and that, for the preſent Improvement of his Health, and other Advantages.

Though I have ſaid a large Allowance of *Sleep*, even as much as they will take, ſhould be made to Children when they are little, yet I do not mean, that it ſhould always be continued to them in ſo large a Proportion, and they ſuffered to indulge a drowzy Lazineſs in their Bed, as they grow up bigger. But whether they ſhould begin to be reſtrained at Seven, or Ten Years old, or any other Time, is impoſſible to be preciſely determined. Their Tempers, Strength, and Conſtitutions, muſt be conſidered. But ſome Time between Seven and Fourteen, if they are too great Lovers of their Beds, I think it may be ſeaſonable to begin to reduce them, by degrees, to about eight Hours, which is generally Reſt enough for healthy grown People. If you have accuſtomed him, as you ſhould do, to riſe conſtantly very early in the Morning, this Fault of being too long in Bed will eaſily be reformed, and moſt Children will be forward enough to ſhorten that Time themſelves, by coveting to ſit up with the Company at Night, though if they be not looked after, they will be apt to take it out in the Morning, which ſhould by no Means be permitted. They ſhould conſtantly be called up and made to riſe at their early Hour; but great Care ſhould be taken in waking them, that it be not done haſtily, nor with a loud or ſhrill Voice, or any other ſudden violent Noiſe. This often affrights Children, and does them great Harm; and ſound *Sleep* thus broke off, with ſudden Alarms, is apt enough to diſcompoſe any one. When Children are to be wakened out of their *Sleep*, be ſure to begin with a low Call, and ſome gentle Motion, and ſo draw them out of it by Degrees, and give them none but kind Words and Uſage, till they are come perfectly to themſelves, and being quite dreſſed, you are ſure they are thoroughly awake. The being forced from their *Sleep*, how gently ſoever you do it, is Pain enough to them; and Care ſhould be taken not to add any other

other Uneaſineſs to it, eſpecially ſuch that may terrify them.

§. 22. Let his *Bed* be *hard*, and rather Quilts, than Feathers. Hard Lodging ſtrengthens the Parts, where- *Bed.*
as being buryed every Night in Feathers, melts and diſſolves the Body, is often the Cauſe of Weakneſs, and the Forerunner of an early Grave. And, beſides the Stone, which has often its Riſe from this warm Wrapping of the Reins, ſeveral other Indiſpoſitions, and that which is the Root of them all, a tender, weakly Conſtitution, is very much owing to *Down Beds*. Beſides, he that is uſed to hard Lodging at home, will not miſs his Sleep (where he has moſt Need of it) in his Travels abroad, for Want of his ſoft Bed, and his Pillows laid in Order. And therefore, I think it would not be amiſs, to *make* his *Bed* after different Faſhions; ſometimes lay his Head higher, ſometimes lower, that he may not feel every little Change he muſt be ſure to meet with, who is not deſigned to lie always in my young Maſter's Bed at home, and to have his Maid lay all Things in Print, and tuck him in warm. The great Cordial of Nature is *Sleep*. He that miſſes that, will ſuffer by it; and he is very unfortunate, who can take his Cordial only in his Mother's fine gilt Cup, and not in a wooden Diſh. He that can ſleep ſoundly, takes the Cordial; and it matters not, whether it be on a ſoft *Bed* or the hard Boards. 'Tis *Sleep* only that is the Thing neceſſary.

§. 23. One Thing more there is, which has a great Influence upon the Health, and that is, *going to Stool* *Coſtiveneſs.*
regularly: People that are very *looſe*, have ſeldom ſtrong Thoughts, or ſtrong Bodies. But the Cure of this, both by Diet and Medicine, being much more eaſy than the contrary Evil, there needs not much to be ſaid about it: For if it come to threaten either by its Violence or Duration, it will ſoon enough, and ſometimes too ſoon, make a Phyſician be ſent for; and if it be moderate or ſhort, it is commonly beſt to leave it to Nature. On the other Side, *Coſtiveneſs* has too its ill Effects, and is much harder to be dealt with by Phyſick; purging Medicines, which ſeem to give Relief, rather increaſing, than removing the Evil.

§. 24. It being an Indiſpoſition, I had a particular Reaſon to enquire into, and not finding the Cure of it in Books, I ſet my Thoughts on work, believing, that greater Changes than that might be made in our Bodies, if we took the right Courſe, and proceeded by rational Steps.

1. Then I conſidered, that *going to Stool*, was the Effect of certain Motions of the Body; eſpecially of the periſtaltick Motion of the Guts.

2. I conſidered, that ſeveral Motions, that were not perfectly voluntary, might yet, by Uſe and conſtant Application, be brought to be habitual, if, by an unintermitted Cuſtom, they were at certain Seaſons endeavoured to be conſtantly produced.

3. I had

3. I had obſerved ſome Men, who, by taking after Supper a Pipe of Tobacco, never failed of a *Stool*, and began to doubt with myſelf, whether it were not more Cuſtom, than the Tobacco, that gave them the Benefit of Nature; or at leaſt, if the Tobacco did it, it was rather by exciting a vigorous Motion in the Guts, than by any purging Quality; for then it would have had other Effects.

Having thus once got the Opinion, that it was poſſible to make it habitual, the next Thing was to conſider, what Way and Means were the likelieſt to obtain it.

4. Then I gueſſed, that if a Man, after his firſt eating in the Morning, would preſently ſolicit Nature, and try, whether he could ſtrain himſelf ſo as to obtain a *Stool*, he might, in Time, by a conſtant Application, bring it to be habitual.

§. 25. The Reaſons that made me chuſe this Time, were,

1. Becauſe the Stomach being then empty, if it received any Thing grateful to it, (for I would never, but in Caſe of Neceſſity, have any one eat, but what he likes, and when he has an Appetite) it was apt to embrace it cloſe by a ſtrong Conſtriction of its Fibres; which Conſtriction, I ſuppoſed, might probably be continued on in the Guts, and ſo increaſe their periſtaltick Motion, as we ſee in the *Ileus*, that an inverted Motion being begun any where below, continues itſelf all the whole Length, and makes even the Stomach obey that irregular Motion.

2. Becauſe when Men eat, they uſually relax their Thoughts, and the Spirits then, free from other Employments, are more vigorouſly diſtributed into the lower Belly, which thereby contribute to the ſame Effect.

3. Becauſe, whenever Men have Leiſure to eat, they have Leiſure enough alſo to make ſo much Court to Madam *Cloacina*, as would be neceſſary to our preſent Purpoſe; but elſe, in the Variety of human Affairs and Accidents, it was impoſſible to affix it to any Hour certain, whereby the Cuſtom would be interrupted. Whereas Men in Health, ſeldom failing to eat once a Day, though the Hour changed, the Cuſtom might ſtill be preſerved.

§. 26. Upon theſe Grounds, the Experiment began to be tryed, and I have known none, who have been ſteady in the Proſecution of it, and taken Care to go conſtantly to the Neceſſary Houſe, after the firſt Eating, whenever that happened, whether they found themſelves called on or no, and there endeavour to put Nature upon her Duty, but in a few Months they obtained the deſired Succeſs, and brought themſelves to ſo regular an Habit, that they ſeldom ever failed of a *Stool* after their firſt Eating, unleſs it were by their own Neglect: For, whether they have any Motion or no, if they go to the Place, and do their Part, they are ſure to have Nature very obedient.

§. 27. I would therefore adviſe, that this Courſe ſhould be taken with a Child every Day preſently after he has eaten his Break-

Breakfaſt. Let him be ſet upon the Stool, as if diſburthening were as much in his Power, as filling his Belly; and let not him, or his Maid know any thing to the contrary, but that it is ſo; and, if he be forced to endeavour, by being hindered from his Play, or eating again till he has been effectually at *Stool*, or at leaſt done his utmoſt, I doubt not but, in a little while, it will become natural to him; for there is Reaſon to ſuſpect, that Children, being uſually intent on their Play, and very heedleſs of any thing elſe, often let paſs thoſe Motions of Nature, when ſhe calls them but gently; and ſo they, neglecting the ſeaſonable Offers, do, by degrees, bring themſelves into an habitual Coſtiveneſs. That, by this Method Coſtiveneſs may be prevented, I do more than gueſs, having known, by the conſtant Practice of it for ſome Time, a Child brought to have a *Stool* regularly after his Breakfaſt every Morning.

§. 28. How far any grown People will think fit to make Tryal of it, muſt be left to them; tho' I cannot but ſay, that, conſidering the many Evils that come from that Defect, of a requiſite Eaſing of Nature, I ſcarce know any thing more conducing to the Preſervation of Health, than this is. Once in four-and-twenty Hours, I think is enough; and no body, I gueſs, will think it too much. And by this Means it is to be obtained without Phyſick, which commonly proves very ineffectual in the Cure of a ſettled and habitual Coſtiveneſs.

§. 29. This is all I have to trouble you with concerning his Management in the ordinary Courſe of his Health. Perhaps it will be expected from me, that I ſhould give ſome Directions of *Phyſick*, to prevent Diſeaſes; for which I have only this one very ſacredly to be obſerved; never to give Children any *Phyſick* for prevention. The Obſervation of what I have already adviſed, will, I ſuppoſe, do that better than the Ladies Diet-Drinks or Apothecaries Medicines. Have a great Care of tampering that Way, leſt, inſtead of preventing, you draw on Diſeaſes. Nor even upon every little Indiſpoſition is *Phyſick* to be given, or the Phyſician to be called to Children, eſpecially if he be a buſy Man, that will preſently fill their Windows with Gallypots, and their Stomachs with Drugs. It is ſafer to leave them wholely to Nature, than to put 'em into the Hands of one forward to tamper, or that thinks Children are to be cured, in ordinary Diſtempers, by any thing but Diet or by a Method very little diſtant from it. It ſeeming ſuitable both to my Reaſon and Experience, that the tender Conſtitutions of Children ſhould have as little done to them as is poſſible, and as the abſolute Neceſſity of the Caſe requires. A little cold ſtilled red *Poppy-Water*, which is the true Surfeit Water, with Eaſe and Abſtinence from Fleſh, often puts an End to ſeveral Diſtempers in the Beginning, which, by too forward Applications, might have been made luſty Diſeaſes. When ſuch a gen- *Phyſick.*

tle

tle Treatment will not ſtop the growing Miſchief, nor hinder it from turning into a formed Diſeaſe, it will be Time to ſeek the Adviſe of ſome ſober and diſcreet Phyſician. In this Part, I hope, I ſhall find an eaſy Belief; and no Body can have a Pretence to doubt the Advice of one, who has ſpent ſome Time in the Study of Phyſick, when he counſels you not to be too forward in making Uſe of Phyſick and Phyſicians.

§. 30. And thus I have done with what concerns the Body and Health, which reduces itſelf to theſe few and eaſy obſervable Rules. Plenty of open *Air*, *Exerciſe*, and *Sleep*, plain *Diet*, no *Wine* or *ſtrong Drink*, and very little or no Phyſick, not too warm and ſtrait *Clothing*, eſpecially the *Head* and *Feet* kept cold, and the *Feet* often uſed to cold Water, and expoſed to Wet.

Mind.

§. 31. Due Care being had to keep the Body in Strength and Vigour, ſo that it may be able to obey and execute the Orders of the *Mind*; the next and principal Buſineſs, is, to ſet the *Mind* right, that on all Occaſions it may be diſpoſed to conſent to nothing, but what may be ſuitable to the Dignity and Excellency of a rational Creature.

§. 32. If what I have ſaid in the Beginning of this Diſcourſe, be true, as I do not doubt but it is, *viz.* That the Difference to be found in the Manners and Abilities of Men is owing more to their *Education*, than to any thing elſe, we have reaſon to conclude, that great Care is to be had of the forming Childrens *Minds*, and giving them that Seaſoning early, which ſhall influence their Lives always after: For when they do well or ill, the Praiſe or Blame will be laid there; and when any thing is done awkwardly, the common Saying will paſs upon them, that it is ſuitable to their *Breeding*.

§. 33. As the Strength of the Body lies chiefly in being able to endure Hardſhips, ſo alſo does that of the Mind. And the great Principle and Foundation of all Virtue and Worth, is placed in this, That a Man is able to *deny himſelf* his own Deſires, croſs his own Inclinations, and purely follow what Reaſon directs as beſt, though the Appetite lean the other Way.

Early.

§. 34. The great Miſtake, I have obſerved in Peoples Breeding their Children, has been, that this has not been taken Care enough of in its *due Seaſon*; that the Mind has not been made obedient to Diſcipline, and pliant to Reaſon, when at firſt it was moſt tender, moſt eaſy to be bowed. Parents, being wiſely ordained by Nature to love their Children, are very apt, if Reaſon watch not that natural Affection very warily, are apt, I ſay, to let it run into Fondneſs. They love their little Ones, and it is their Duty; but they often, with them, cheriſh their Faults too. They muſt not be croſſed forſooth; they muſt be permitted to have their Wills in all Things; and they being, in their Infancies, not capable of great Vices, their Parents think they may ſafely enough indulge their little Irregularities, and make themſelves Sport with that pretty Perverſeneſs,

verſeneſs, which they think well enough becomes that innocent Age. But to a fond Parent, that would not have his Child corrected for a perverſe Trick, but excuſed it, ſaying it was a ſmall Matter, *Solon* very well replyed, *Aye, but Cuſtom is a great one.*

§. 35. The Fondling muſt be taught to ſtrike and call Names, muſt have what he calls for, and do what he pleaſes. Thus Parents, by humouring and cockering them when *little*, corrupt the Principles of Nature in their Children, and wonder afterwards to taſte their bitter Waters, when they themſelves have poiſoned the Fountain; for, when their Children are grown up, and theſe ill Habits with them; when they are now too big to be dandled, and their parents can no longer make Uſe of them as Play-things; then they complain that the Brats are untoward and perverſe; then they are offended to ſee them wilful, and are troubled with thoſe ill Humours which they themſelves infuſed and fomented in them; and then, perhaps too late, would be glad to get out thoſe Weeds, which their own Hands have planted, and which now have taken too deep Root, to be eaſily extirpated. For he that has been uſed to have his Will in every Thing, as long as he was in Coats, why ſhould we think it ſtrange that he ſhould deſire it, and contend for it ſtill, when he is in Breeches? Indeed, as he grows more towards a Man, Age ſhews his Faults the more; ſo that there be few Parents then ſo blind, as not to ſee them; few ſo inſenſible as not to feel the ill Effects of their own Indulgence. He had the Will of his Maid before he could ſpeak, or go; he had the Maſtery of his Parents ever ſince he could prattle; and why, now he is grown up, is ſtronger and wiſer than he was then, why now of a ſudden muſt he be reſtrained and curbed? Why muſt he at ſeven, fourteen, or twenty Years old, loſe the Privilege, which the Parents Indulgence, till then ſo largely allowed him? Try it in a Dog, or an Horſe, or any other Creature, and ſee whether the ill and reſty Tricks, they have learned when young, are eaſily to be mended when they are knit; and yet none of thoſe Creatures are Half ſo wilful and proud, or Half ſo deſirous to be Maſters of themſelves and others, as Man.

§. 36. We are generally wiſe enough to begin with them when they are *very young*, and diſcipline *betimes* thoſe other Creatures we would make uſeful and good for ſome-what. They are only our own Offspring, that we neglect in this Point; and having made them ill Children, we fooliſhly expect they ſhould be good Men. For if the Child muſt have Grapes or Sugar-Plumbs when he has a Mind to them, rather than make the poor Baby cry, or be out of Humour; why, when he is grown up, muſt he not be ſatisfied too, if his Deſires carry him to Wine or Women? They are Objects as ſuitable to the Longing of one of more Years, as what he cried for, when little, was to the Inclinations of a Child. The having Deſires accommodated

to

to the Apprehenſions and Reliſh of thoſe ſeveral Ages, is not the Fault; but the not having them ſubject to the Rules and Reſtraints of Reaſon: The Difference lies not in having or not having Appetites, but in the Power to govern, and deny ourſelves in them. He that is not uſed to ſubmit his Will to the Reaſon of others, *when* he is *young*, will ſcarce hearken or ſubmit to his own Reaſon, when he is of an Age to make Uſe of it. And what a Kind of a Man ſuch an one is likely to prove, is eaſy to foreſee.

§. 37. Theſe are Overſights uſually committed by thoſe who ſeem to take the greateſt Care of their Childrens Education. But if we look into the common Management of Children, we ſhall have Reaſon to wonder, in the great Diſſoluteneſs of Manners which the World complains of, that there are any Foot-Steps at all left of Virtue. I deſire to know what Vice can be named, which Parents, and thoſe about Children, do not ſeaſon them with, and drop into them the Seeds of, as ſoon as they are capable to receive them? I do not mean by the Examples they give, and the Patterns they ſet before them, which is Encouragement enough; but that which I would take Notice of here, is, the downright teaching them Vice, and actually putting them out of the Way of Virtue Before they can go, they principle them with Violence, Revenge, Cruelty. *Give me a blow, that I may beat him*, is a Leſſon which moſt Children every Day hear; and it is thought nothing, becauſe their Hands have not Strength to do any Miſchief. But I aſk, does not this corrupt their Mind? Is not this the Way of Force and Violence, that they are ſet in? And if they have been taught, when little, to ſtrike and hurt others by Proxy, and encouraged to rejoice in the Harm they have brought upon them, and ſee them ſuffer, are they not prepared to do it, when they are ſtrong enough to be felt themſelves, and can ſtrike to ſome Purpoſe?

The Coverings of our Bodies, which are for Modeſty, Warmth, and Defence, are, by the Folly or Vice of Parents, recommended to their Children for other Uſes. They are made Matters of Vanity and Emulation. A Child is ſet a longing after a new Suit, for the Finery of it; and when the little Girl is tricked up in her new Gown and Commode, how can her Mother doleſs than teach her to admire herſelf, by calling her, *her little Queen*, and *her Princeſs*? Thus the little ones are taught to be *proud* of their Clothes, before they can put them on. And why ſhould they not continue to value themſelves for this outſide Faſhionableneſs of the Taylor or Tire-women's making, when their Parents have ſo early inſtructed them to do ſo?

Lying and Equivocations, and Excuſes little different from Lying, are put into the Mouths of young People, and commended in Apprentices and Children, whilſt they are for their Maſters or Parents Advantage. And can it be thought, that he that finds the Straining of Truth diſpenſed with, and encouraged

ged, whilſt it is for his godly Maſter's Turn, will not make Uſe of that Privilege for himſelf, when it may be for his own Profit?

Thoſe of the meaner Sort are hindered by the Streightneſs of their Fortunes, from encouraging *Intemperance* in their Children, by the Temptation of their Diet, or Invitations to eat or drink more than enough; but their own ill Examples, whenever Plenty comes in their Way, ſhew that it is not the Diſlike of Drunkenneſs or Gluttony, that keeps them from Exceſs, but Want of Materials. But if we look into the Houſes of thoſe who are a little warmer in their Fortunes, their Eating and Drinking are made ſo much the great Buſineſs and Happineſs of Life, that Children are thought neglected if they have not their Share of it. Sauces and Ragoos, and Food diſguiſed by all the Arts of Cookery, muſt tempt their Palates, when their Bellies are full; and then, for fear the Stomach ſhould be overcharged, a Pretence is found for the other Glaſs of Wine to help Digeſtion, though it only ſerves to increaſe the Surfeit.

Is my young Maſter a little out of Order? the firſt Queſtion is, *What will my Dear eat? What ſhall I get for thee?* Eating and Drinking are inſtantly preſſed; and every Body's Invention, is ſet on work to find out ſomething, luſcious and delicate enough to prevail over that Want of Appetite, which Nature has wiſely ordered in the Beginning of Diſtempers, as a Defence againſt their Increaſe, that being freed from the ordinary Labour of digeſting any new Load in the Stomach, ſhe may be at Leiſure to correct and maſter the peccant Humours.

And where Children are ſo happy in the Care of their Parents, as by their Prudence to be kept from the Exceſs of their Tables, to the Sobriety of a plain and ſimple Diet, yet there too they are ſcarce to be preſerved from the Contagion that poiſons the Mind; though, by a diſcreet Management, whilſt they are under Tuition, their Healths perhaps may be pretty well ſecure, yet their Deſires muſt needs yield to the Leſſons which every where will be read to them upon this Part of Epicuriſm. The Commendation, that *eating well* has every where, cannot fail to be a ſucceſsful Incentive to natural Appetite, and bring them quickly to the Liking and Expence of a faſhionable Table. This ſhall have from every one, even the Reprovers of Vice, the Title of *Living well.* And what ſhall ſullen Reaſon dare to ſay againſt the publick Teſtimony? Or can it hope to be heard, if it ſhould call that *Luxury*, which is ſo much owned, and univerſally practiſed by thoſe of the beſt Quality?

This is now ſo grown a Vice, and has ſo great Supports, that I know not whether it do not put in for the Name of Virtue; and whether it will not be thought Folly, or Want of Knowledge of the World, to open one's Mouth againſt it. And, truly, I ſhould ſuſpect, that what I have here ſaid of it might be cenſured as a little Satyre out of my Way, did I not men-

mention it with this View, that it might awaken the Care and Watchfulneſs of Parents in the Education of their Children, when they ſee how they are beſet on every Side, not only with Temptations, but Inſtructors to Vice, and that, perhaps, in thoſe they thought Places of Security.

I ſhall not dwell any longer on this Subject, much leſs run over all the Particulars that would ſhew what Pains are uſed to corrupt Children, and inſtil Principles of Vice into them: But I deſire Parents ſoberly to conſider, what Irregularity or Vice there is, which Children are not viſibly taught, and whether it be not their Duty and Wiſdom to provide them other Inſtructions.

Craving. §. 38. It ſeems plain to me, that the Principle of all Virtue and Excellency lies in a Power of denying ourſelves the Satisfaction of our own Deſires, where Reaſon does not authorize them. This Power is to be got and improved by Cuſtom, made eaſy and familiar by an *early* Practice. If, therefore, I might be heard, I would adviſe, that, contrary to the ordinary Way, Children ſhould be uſed to ſubmit their Deſires, and go without their Longings, even *from their very Cradles.* The very firſt Thing they ſhould learn to know, ſhould be, that they were not to have any Thing becauſe it pleaſed them, but becauſe it was thought fit for them. If Things ſuitable to their Wants were ſupplied to them, ſo that they were never ſuffered to have what they once cried for, they would learn to be content without it; would never, with Bawling and Peeviſhneſs, contend for Maſtery, nor be half ſo uneaſy to themſelves and others, as they are, becauſe *from the firſt* Beginning they are not thus handled. If they were never ſuffered to obtain their Deſire by the Impatience they expreſſed for it, they would no more cry for other Things, than they do for the Moon.

§. 39. I ſay not this, as if Children were not to be indulged in any Thing, or that I expected they ſhould in Hanging-Sleeves have the Reaſon and Conduct of Counſellors. I conſider them as Children, who muſt be tenderly uſed, who muſt play, and have Play-things. That which I mean, is, that whenever they craved what was not fit for them to have or do, they ſhould not be permitted it, becauſe they were *little*, and deſired it: Nay, whatever they were importunate for, they ſhould be ſure, for that very Reaſon, to be denied. I have ſeen Children at a Table, who, whatever was there, never aſked for any Thing, but contentedly took what was given them: And, at another Place, I have ſeen others cry for every Thing they ſaw; muſt be ſerved out of every Diſh, and that firſt too. What made this vaſt Difference, but this; That one was accuſtomed to have what they called or cryed for, the other to go without it? The *younger* they are, the leſs I think are their unruly and diſorderly Appetites to be complied with; and the leſs Reaſon they have of their own, the more are they to be under the abſolute

Power

Power and Reſtraint of thoſe in whoſe Hands they are. From which, I confeſs, it will follow, that none but diſcreet People ſhould be about them. If the World commonly does otherwiſe, I cannot help that. I am ſaying what I think ſhould be; which, if it were already in Faſhion, I ſhould not need to trouble the World with a Diſcourſe on this Subject. But yet I doubt not, but when it is conſidered, there will be others of Opinion with me, that the *ſooner* this Way is begun with Children, the eaſier it will be for them, and their Governors too; and that this ought to be obſerved as an inviolable Maxim, that whatever once is denied them, they are certainly not to obtain by Crying or Importunity, unleſs one has a Mind to teach them to be impatient and troubleſome, by rewarding them for it when they are ſo.

§. 40. Thoſe therefore that intend ever to govern their Children, ſhould begin it whilſt they are *very Early, little*, and look that they perfectly comply with the Will of their Parents. Would you have your Son obedient to you, when paſt a Child? Be ſure then to eſtabliſh the Authority of a Father, *as ſoon* as he is capable of Submiſſion, and can underſtand in whoſe Power he is. If you would have him ſtand in Awe of you, imprint it *in his Infancy*; and, as he approaches more to a Man, admit him nearer to your Familiarity; ſo ſhall you have him your obedient Subject (as is fit) whilſt he is a Child and your affectionate Friend when he is a Man. For methinks they mightily miſplace the Treatment due to their Children, who are indulgent and familiar when they are little, but ſevere to them, and keep them at a Diſtance, when they are grown up: For Liberty and Indulgence can do no good to *Children*; their Want of Judgment makes them ſtand in Need of Reſtraint and Diſcipline; and, on the contrary, Imperiouſneſs and Severity is but an ill Way of treating Men, who have Reaſon of their own to guide them, unleſs you have a Mind to make your Children, when grown up, weary of you, and ſecretly to ſay with themſelves, *When will you die, Father?*

§. 41. I imagine every one will judge it reaſonable that their Children, *when little* ſhould look upon their Parents as their Lords, their abſolute Governors, and as ſuch ſtand in Awe of them; and that, when they come to riper Years, they ſhould look on them as their beſt, as their only ſure Friends, and as ſuch, love and reverence them. The Way I have mentioned, if I miſtake not, is the only one to obtain this. We muſt look upon our Children, when grown up, to be like ourſelves, with the ſame Paſſions, the ſame Deſires. We would be thought rational Creatures, and have our Freedom; we love not to be uneaſy under conſtant Rebukes and Brow-beatings; nor can we bear ſevere Humours, and great Diſtance in thoſe we converſe with. Whoever has ſuch Treatment when he is a Man, will look out other Company, other Friends, other Converſation, with whom

whom he can be at Eaſe. If therefore a ſtrict Hand be kept over Children *from the Beginning*, they will in that Age be tractable, and quietly ſubmit to it, as never having known any other: And if, as they grow up to the Uſe of Reaſon, the Rigour of Government be, as they deſerve it, gently relaxed, the Father's Brow more ſmoothed to them, and the Diſtance by Degrees abated; his former Reſtraints will increaſe their Love, when they find it was only a Kindneſs to them, and a Care to make them capable to deſerve the Favour of their Parents, and the Eſteem of every Body elſe.

§. 42. Thus much for the ſettling your Authority over your Children in general. Fear and Awe ought to give you the firſt Power over their Minds, and Love and Friendſhip in riper Years to hold it: For the Time muſt come when they will be paſt the Rod and Correction; and then, if the Love of you make them not obedient and dutiful, if the Love of Virtue and Reputation keep them not in laudable Courſes, I aſk, what Hold will you have upon them to turn them to it? Indeed, Fear of having a ſcanty Portion if they diſpleaſe you, may make them Slaves to your Eſtate; but they will be nevertheleſs ill and wicked in private; and that Reſtraint will not laſt always. Every Man muſt, ſome Time or other, be truſted to himſelf, and his own Conduct; and he that is a good, a virtuous and able Man, muſt be made ſo within. And therefore, what he is to receive from Education, what is to ſway and influence his Life, muſt be ſomething put into him betimes; Habits woven into the very Principles of his Nature, and not a counterfeit Carriage: and diſſembled Outſide, put on by Fear, only to avoid the preſent Anger of a Father, who perhaps may diſinherit him.

Puniſhments. §. 43. This being laid down in general, as the Courſe ought to be taken, it is fit we now come to conſider the Parts of the Diſcipline to be uſed, a little more particularly. I have ſpoken ſo much of carrying a *ſtrict Hand* over Children, that perhaps I ſhall be ſuſpected of not conſidering enough, what is due to their tender Age and Conſtitution. But that Opinion will vaniſh, when you have heard me a little farther: For I am very apt to think, that *great Severity* of Puniſhment does but very little Good, nay, great Harm in Education; and I believe it will be found, that *cæteris paribus*, thoſe Children, who have been moſt *chaſtiſed*, ſeldom make the beſt Men. All that I have hitherto contended for is, that whatſoever *Rigour* is neceſſary, it is more to be uſed the younger Children are, and having by a due Application wrought its Effect, it is to be relaxed, and changed into a milder Sort of Government.

Awe. §. 44. A Compliance and Suppleneſs of their Wills being by a ſteady Hand introduced by Parents, before Children have Memories to retain the Beginning of it, will ſeem natural to them, and work afterwards in them, as if it

it were ſo, preventing all Occaſions of ſtruggling or repining. The only Care is, that it be begun early, and inflexibly kept to, till *Awe* and *Reſpect* be grown familiar, and there appears not the leaſt Reluctancy in the Submiſſion, and ready Obedience of their Minds. When this *Reverence* is once thus eſtabliſhed, (which it muſt be early, or elſe it will coſt Pains and Blows to recover it; and the more, the longer it is deferred) it is by it, mixed ſtill with as much Indulgence as they make not an ill Uſe of, and not by *Beating*, *Chiding*, or other *ſervile Puniſhments*, they are for the future to be governed as they grow up to more Underſtanding.

Self-denial.

§. 45. That this is ſo, will be eaſily allowed, when it is but conſidered, what is to be aimed at in an ingenuous Education, and upon what it turns.

1. He that has not a Maſtery over his Inclinations, he that knows not how to *reſiſt* the Importunity of *preſent Pleaſure or Pain*, for the Sake of what Reaſon tells him is fit to be done, wants the true Principle of Virtue and Induſtry, and is in Danger of never being good for any Thing, This Temper therefore, ſo contrary to unguided Nature, is to be got betimes; and this Habit, as the true Foundation of future Ability and Happineſs, is to be wrought into the Mind, as early as may be, even from the firſt Dawnings of any Knowledge, or Apprehenſion in Children, and ſo to be confirmed in them, by all the Care and Ways imaginable, by thoſe who have the Overſight of their Education.

Dejected.

§. 46. 2. On the other Side, if the *Mind* be curbed and *humbled* too much in Children; if their *Spirits* be abaſed and *broken* much, by too ſtrict an Hand over them, they loſe all their Vigour and Induſtry, and are in a worſe State than the ſorner. For extravagant young Fellows, that have Livelineſs and Spirit, come ſometimes to be ſet right, and ſo make able and great Men; but *dejected Minds*, timorous and tame, and *low Spirits*, are hardly ever to be raiſed, and very ſeldom attain to any Thing. To avoid the Danger that is on either Hand, is the great Art; and he that has found a Way how to keep up a Child's Spirit eaſy, active, and free, and yet, at the ſame Time, to reſtrain him from many Things he has a Mind to, and to draw him to Things that are uneaſy to him; he, I ſay, that knows how to reconcile theſe ſeeming Contradictions, has, in my Opinion, got the true Secret of Education.

Beating.

§. 47. The uſual, lazy, and ſhort Way by Chaſtiſement, and the Rod, which is the only Inſtrument of Government that Tutors generally know, or ever think of, is the moſt unfit of any to be uſed in Education, becauſe it tends to both thoſe Miſchiefs; which, as we have ſhewn, are the *Scylla* and *Charybdis*, which on the one Hand or the other ruin all that miſcarry.

§. 48.

§. 48. 1. This Kind of Puniſhment contributes not at all to the Maſtery of our natural Propenſity to indulge corporal and preſent Pleaſure, and to avoid Pain at any Rate, but rather encourages it, and thereby ſtrengthens that in us, which is the Root from whence ſpring all vicious Actions, and the Irregularities of Life. For what other Motive, but of ſenſual Pleaſure and Pain, does a Child act by, who drudges at his Book againſt his Inclination, or abſtains from eating unwholeſome Fruit, that he takes Pleaſure in, only out of Fear of *Whipping?* He in this only prefers the greater *corporal Pleaſure*, or avoids the greater *corporal Pain*. And what is it, to govern his Actions, and direct his Conduct, by ſuch Motives as theſe? What is it, I ſay, but to cheriſh that Principle in him, which it is our Buſineſs to root out and deſtroy? And therefore I cannot think any Correction uſeful to a Child, where the Shame of ſuffering, for having done amiſs, does not work more upon him than the Pain.

§. 49. 2. This Sort of Correction naturally breeds an Averſion to that which it is the Tutor's Buſineſs to create a Liking to. How obvious is it to obſerve, that Children come to hate Things which were at firſt acceptable to them, when they find themſelves *whipped* and *chid*, and teazed about them? And it is not to be wondered at in them, when grown Men would not be able to be reconciled to any Thing by ſuch Ways. Who is there that would not be diſguſted with any innocent Recreation, in itſelf indifferent to him, if he ſhould with *Blows* or ill Language be *haled* to it, when he had no Mind? or be conſtantly ſo treated, for ſome Circumſtances in his Application to it? This is natural to be ſo. Offenſive Circumſtances ordinarily infect innocent Things, which they are joined with; and the very Sight of a Cup, wherein any one uſes to take nauſeous Phyſick, turns his Stomach; ſo that nothing will reliſh well out of it, though the Cup be ever ſo clean and well-ſhaped, and of the richeſt Materials.

§. 50. 3. Such a Sort of *ſlaviſh Diſcipline* makes a *ſlaviſh Temper*. The Child ſubmits, and diſſembles Obedience, whilſt the Fear of the Rod hangs over him; but when that is removed, and, by being out of Sight, he can promiſe himſelf Impunity, he gives the greater Scope to his natural Inclination; which, by this Way, is not at all altered, but on the contrary, heightened and increaſed in him; and, after ſuch Reſtraint, breaks out uſually with the more Violence. Or,

§. 51. 4. If *Severity* carried to the higheſt Pitch does prevail, and works a Cure upon the preſent unruly Diſtemper, it is often bringing in the room of it a worſe and more dangerous Diſeaſe, by breaking the Mind; and then, in the Place of a diſorderly young Fellow, you have a *low-ſpirited, moped* Creature; who however with his unnatural Sobriety he may pleaſe ſilly People, who commend tame unactive Children, becauſe they make no Noiſe

Noiſe, nor give them any Trouble, yet, at laſt, will probably prove as uncomfortable a Thing to his Friends, as he will be all his Life an uſeleſs Thing to himſelf and others.

Rewards. §. 52. Beating them, and all other Sorts of ſlaviſh and corporal Puniſhments, are not the Diſcipline fit to be uſed in the Education of thoſe we would have wiſe, good, and ingenious Men; and therefore very rarely to be applied, and that only in great Occaſions, and Caſes of Extremity. On the other Side, to flatter Children by *Rewards* of Things that are pleaſant to them, is as carefully to be avoided. He that will give to his Son *Apples* or *Sugar-plums*, or whatever elſe of this Kind he is moſt delighted with, to make him learn his Book, does but authorize his Love of Pleaſure, and cocker up that dangerous Propenſity, which he ought by all Means to ſubdue and ſtifle in him. You can never hope to teach him to maſter it, whilſt you compound for the Check you give his Inclination in one Place, by the Satisfaction you propoſe to it in another. To make a good, a wiſe, and a virtuous Man, it is fit he ſhould learn to croſs his Appetite, and deny his Inclinations to *Riches*, *Finery*, or *pleaſing his Palate*, &c. whenever his Reaſon adviſes the contrary, and his Duty requires it. But when you draw him to do any Thing that is fit by the Offer of *Money*, or reward the Pains of learning his Book, by the Pleaſure of a luſcious Morſel; when you promiſe him a *Lace-Cravat*, or a *fine new Suit*, upon Performance of ſome of his little Taſks; what do you, by propoſing theſe as *Rewards*, but allow them to be the good Things he ſhould aim at, and thereby encourage his Longing for them, and accuſtom him to place his Happineſs in them? Thus People, to prevail with Children to be induſtrious about their Grammar, Dancing, or ſome other ſuch Matter of no great Moment to the Happineſs or Uſefulneſs of their Lives, by miſapplyed *Rewards* and *Puniſhments*, ſacrifice their Virtue, invert the Order of their Education, and teach them Luxury, Pride, or Covetouſneſs, &c. For in this Way, flattering thoſe wrong Inclinations which they ſhould reſtrain and ſuppreſs, they lay the Foundations of thoſe future Vices, which cannot be avoided, but by curbing our Deſires, and accuſtoming them early to ſubmit to Reaſon.

§. 53. I ſay not this, that I would have Children kept from the Conveniencies or Pleaſures of Life, that are not injurious to their Health or Virtue. On the contrary, I would have their Lives made as pleaſant, and as agreeable to them, as may be in a plentiful Enjoyment of whatſoever might innocently delight them; provided it be with this Caution, that they have thoſe Enjoyments, only as the Conſequences of the State of Eſteem and Acceptation they are in with their Parents and Governors; but they ſhould never be offered or beſtowed on them, as the *Reward of this or that particular Performance*, that they

ſhew an Averſion to, or to which they would not have applied themſelves without that Temptation.

§. 54. But if you take away the Rod on one Hand, and theſe little Encouragements, which they are taken with, on the other, how then, (will you ſay) ſhall Children be governed? Remove Hope and Fear, and there is an End of all Diſcipline. I grant that Good and Evil, *Reward* and *Puniſhment*, are the only Motives to a rational Creature. Theſe are the Spur and Reins, whereby all Mankind are ſet on Work, and guided; and therefore they are to be made Uſe of to Children too. For I adviſe their Parents and Governors always to carry this in their Minds, that Children are to be treated as rational Creatures.

§. 55. *Rewards*, I grant, and *Puniſhments* muſt be propoſed to Children, if we intend to work upon them. The Miſtake, I imagine, is, that thoſe that are generally made Uſe of are *ill choſen*. The Pains and Pleaſures of the Body are, I think, of ill Conſequence when made the Rewards and Puniſhments whereby Men would prevail on their Children; for, as I ſaid before, they ſerve but to increaſe and ſtrengthen thoſe Inclinations, which it is our Buſineſs to ſubdue and maſter. What Principle of Virtue do you lay in a Child, if you will redeem his Deſires of one Pleaſure by the Propoſal of another? This is but to enlarge his Appetite, and inſtruct it to wander. If a Child cries for an unwholeſome or dangerous Fruit, you purchaſe his Quiet by giving him a leſs hurtful Sweet-meat. This, perhaps, may preſerve his Health, but ſpoils his Mind, and ſets that farther out of Order. For here you only change the Object, but flatter ſtill his *Appetite*, and allow that muſt be ſatisfied, wherein, as I have ſhewed, lies the Root of the Miſchief; and till you bring him to be able to bear a Denial of that Satisfaction, the Child may at preſent be quiet and orderly, but the Diſeaſe is not cured. By this Way of Proceeding you foment and cheriſh in him that which is the Spring from whence all the Evil flows, which will be ſure on the next Occaſion to break out again with more Violence, give him ſtronger Longings, and you more Trouble.

Reputation. §. 56. The *Rewards* and *Puniſhments* then, whereby we ſhould keep Children in Order, *are* quite of another Kind, and of that Force, that when we can get them once to work, the Buſineſs, I think, is done, and the Difficulty is over. *Eſteem* and *Diſgrace* are, of all others, the moſt powerful Incentives to the Mind, when once it is brought to reliſh them. If you can once get into Children a Love of Credit, and an Apprehenſion of Shame and Diſgrace, you have put into them the true Principle, which will conſtantly work, and incline them to the right. But it will be aſked, How ſhall this be done?

I confeſs, it does not at firſt Appearance want ſome Difficulty; but yet I think it worth our while, to ſeek the Ways

(and

(and practiſe them when found) to attain this, which I look on as the great Secret of Education.

§. 57. *Firſt*, Children (earlier perhaps than we think) are very ſenſible of *Praiſe* and Commendation. They find a Pleaſure in being eſteemed and valued, eſpecially by their Parents, and thoſe whom they depend on. If therefore the Father *careſs and commend them when they do well, ſhew a cold and neglectful Countenance to them upon doing ill*; and this accompanied by a like Carriage of the Mother, and all others that are about them, it will, in a little Time, make them ſenſible of the Difference; and this, if conſtantly obſerved, I doubt not but will of itſelf work more than Threats or Blows, which loſe their Force when once grown common, and are of no Uſe when Shame does not attend them; and therefore are to be forborn, and never to be uſed, but in the Caſe hereafter mentioned, when it is brought to Extremity.

§. 58. But *ſecondly*, To make the Senſe of *Eſteem* or *Diſgrace* ſink the deeper, and be of the more Weight, *other agreeable or diſagreeable Things ſhould conſtantly accompany theſe different States*; not as particular Rewards and Puniſhments of this or that particular Action, but as neceſſarily belonging to, and conſtantly attending one, who by his Carriage has brought himſelf into a State of Diſgrace or Commendation. By which Way of treating them, Children may as much as poſſibly be brought to conceive, that thoſe that are commended, and in Eſteem for doing well, will neceſſarily be beloved and cheriſhed by every body, and have all other good Things as a Conſequence of it; and on the other Side, when any one by Miſcarriage falls into Diſeſteem, and cares not to preſerve his Credit, he will unavoidably fall under Neglect and Contempt; and, in that State, the Want of whatever might ſatisfy or delight him will follow. In this Way the Objects of their Deſires are made aſſiſting to Virtue, when a ſettled Experience from the Beginning teaches Children that the Things they delight in belong to, and are to be enjoyed by, thoſe only who are in a State of Reputation. If by theſe Means you can come once to ſhame them out of their Faults, (for, beſides that, I would willingly have no Puniſhment) and make them in love with the Pleaſure of being well thought on, you may turn them as you pleaſe, and they will be in love with all the Ways of Virtue.

§. 59. The great Difficulty here, is, I imagine, from the Folly and Perverſeneſs of Servants, who are hardly to be hindered from croſſing herein the Deſign of the Father and Mother. Children diſcountenanced by their Parents for any Fault, find uſually a Refuge and Relief in the Careſſes of thoſe fooliſh Flatterers, who thereby undo whatever the Parents endeavour to eſtabliſh. When the Father or Mother looks ſour on the Child, every body elſe ſhould put on the ſame Coldneſs to him, and no body give him Countenance till Forgiveneſs is aſked, and a Re-

formation of his Fault has ſet him right again, and reſtored him to his former Credit. If this were conſtantly obſerved, I gueſs there would be little Need of Blows or Chiding: Their own Eaſe and Satisfaction would quickly teach Children to court Commendation, and avoid doing that which they found every body condemned, and they were ſure to ſuffer for, without being chid or beaten. This would teach them Modeſty and Shame; and they would quickly come to have a natural Abhorrence for that which they found made them ſlighted and neglected by every Body. But how this Inconvenience from Servants is to be remedied, I muſt leave to Parents Care and Conſideration: Only I think it of great Importance, and that they are very happy, who can get diſcreet People about their Children.

§. 60. Frequent *Beating* or *Chiding* is therefore carefully *to be avoided*: becauſe this Sort of Correction never produces any Good, farther than it ſerves to raiſe *Shame* and Abhorrence of the Miſcarriage that brought it on them: And if the greateſt Part of the Trouble be not the Senſe that they have done amiſs, and the Apprehenſion that they have drawn on themſelves the juſt Diſpleaſure of their beſt Friends, the Pain of Whipping will work but an imperfect Cure. It only patches up for the preſent, and ſkins it over, but reaches not to the Bottom of the Sore. Ingenuous *Shame*, and the Apprehenſions of Diſpleaſure, are the only true Reſtraint. Theſe alone ought to hold the Reins, and keep the Child in Order. But corporal Puniſhments muſt neceſſarily loſe that Effect, and wear out the Senſe of *Shame*, where they frequently return. Shame in Children has the ſame Place that Modeſty has in Women, which cannot be kept, and often tranſgreſſed againſt. And as to the Apprehenſion of *Diſpleaſure in the Parents*, that will come to be very inſignificant, if the Marks of that Diſpleaſure quickly ceaſe, and a few Blows fully expiate. Parents ſhould well conſider what Faults in their Children are weighty enough to deſerve the Declaration of their Anger: But when their Diſpleaſure is once declared to a Degree that carries any Puniſhment with it, they ought not preſently to lay by the Severity of their Brows, but to reſtore their Children to their former Grace with ſome Difficulty, and delay a full Reconciliation, till their Conformity, and more than ordinary Merit, make good their Amendment. If this be not ſo ordered, *Puniſhment* will, by Familiarity, become a mere Thing of Courſe, and loſe all its Influence; offending, being chaſtiſed, and then forgiven, will be thought as natural and neceſſary as Noon, Night, and Morning, following one another. *Shame.*

Reputation. §. 61. Concerning *Reputation* I ſhall only remark this one Thing more of it, that though it be not the true Principle and Meaſure of Virtue, (for that is the Knowledge of a Man's Duty, and the Satisfaction it is to obey

obey his Maker, in following the Dictates of that Light God has given him, with the Hopes of Acceptation and Reward) yet it is that which comes nearest to it: And being the Testimony and Applause that other Peoples Reason, as it were by a common Consent, gives to virtuous and well-ordered Actions, it is the proper Guide and Encouragement of Children, till they grow able to judge for themselves, and to find what is right by their own Reason.

§. 62. This Consideration may direct Parents how to manage themselves in reproving and commending their Children. The Rebukes and Chiding, which their Faults will sometimes make hardly to be avoided, should not only be in sober, grave, and unpassionate Words, but also alone and in private: But the Commendations Children deserve, they should receive before others. This doubles the Reward, by spreading their Praise; but the Backwardness Parents shew in divulging their Faults will make them set a greater Value on their Credit themselves, and teach them to be the more careful to preserve the good Opinion of others, whilst they think they have it: But when, being exposed to Shame, by publishing their Miscarriages, they give it up for lost, that Check upon them is taken off, and they will be the less careful to preserve others good Thoughts of them, the more they suspect that their Reputation with them is already blemished.

§. 63. But if a right Course be taken with Children, there will not be so much Need of the Application of the common Rewards and Punishments, as we imagined, and as the general Practice has established. For all their innocent Folly, Playing, and *childish Actions, are to be left perfectly free and unrestrained*, as far as they can consist with the Respect due to those that are present; and that with the greatest Allowance. If these Faults of their Age, rather than of the Children themselves, were, as they should be, left only to Time and Imitation, and riper Years to cure, Children would escape a great deal of misapplied and useless Correction, which either fails to over-power the natural Disposition of their Childhood, and so, by an ineffectual Familiarity, makes Correction in other necessary Cases of less Use; or else, if it be of Force to restrain the natural Gaiety of that Age, it serves only to spoil the Temper both of Body and Mind. If the Noise or Bustle of their Play prove at any Time inconvenient, or unsuitable to the Place or Company they are in, (which can only be where their Parents are) a Look or a Word from the Father or Mother, if they have established the Authority they should, will be enough either to remove or quiet them for that Time. But this gamesome Humour, which is wisely adapted by Nature to their Age and Temper, should rather be encouraged, to keep up their Spirits, and improve their Strength and Health, than

Childishness.

curbed or reſtrained; and the chief Art is to make all, that they have to do, Sport and Play too.

§. 64. And here give me Leave to take Notice of one Thing I think a Fault in the ordinary Method of Education; and that is, the charging of Childrens Memories, upon all Occaſions, with *Rules* and Precepts, which they often do not underſtand, and conſtantly as ſoon forget as given. If it be ſome Action you would have done, or done otherwiſe, whenever they forget, or do it aukwardly, make them do it over and over again, till they are perfect; whereby you will get theſe two Advantages. *Firſt*, To ſee whether it be an Action they can do, or is fit to be expected of them: For ſometimes Children are bid to do Things, which, upon Tryal, they are found not able to do, and had need be taught and exerciſed in, before they are required to do them. But it is much eaſier for a Tutor to command, than to teach. *Secondly*, Another Thing got by it, will be this, that by repeating the ſame Action, till it be grown habitual in them, the Performance will not depend on Memory or Reflection, the Concomitant of Prudence and Age, and not of Childhood, but will be natural in them. Thus bowing to a Gentleman when he ſalutes him, and looking in his Face when he ſpeaks to him, is by conſtant Uſe as natural to a well-bred Man, as breathing: it requires no Thought, no Reflection. Having this Way cured in your Child any Fault, it is cured for ever: And thus, one by one, you may weed them out all, and plant what Habits you pleaſe. *Rules.*

§. 65. I have ſeen Parents ſo heap *Rules* on their Children, that it was impoſſible for the poor little Ones to remember a tenth Part of them, much leſs to obſerve them. However, they were either by Words or Blows corrected for the Breach of thoſe multiplied, and often very impertinent Precepts. Whence it naturally followed, that the Children minded not what was ſaid to them, when it was evident to them, that no Attention they were capable of, was ſufficient to preſerve them from Tranſgreſſion, and the Rebukes which followed it.

Let therefore your *Rules* to your Son be as few as is poſſible, and rather fewer than more than ſeem abſolutely neceſſary. For if you burden him with many *Rules*, one of theſe two Things muſt neceſſarily follow, that either he muſt be very often puniſhed, which will be of ill Conſequence, by making Puniſhment too frequent and familiar; or elſe you muſt let the Tranſgreſſions of ſome of your Rules go unpuniſhed, whereby they will, of Courſe, grow contemptible, and your Authority become cheap to him. Make but few *Laws*, but ſee they be well obſerved, when once made. Few Years require but few Laws, and as his Age increaſes, when one Rule is by Practice well eſtabliſhed, you may add another.

§. 66. But, pray remember, Children are *not* to be *taught by Rules*, which will be always ſlipping out of their Memories. What

What you think neceſſary for them to do, ſettle in them by an indiſpenſible Practice, as often as the Occaſion returns; and, if it be poſſible, make Occaſions. This will beget *Habits* in them, which, being once eſtabliſhed, operate of themſelves eaſily and naturally, without the Aſſiſtance of the Memory. But here let me give two Cautions, 1. The one is, that you keep them to the Practice of what you would have grow into a Habit in them, by kind Words, and gentle Admonitions, rather as minding them of what they forget, than by harſh Rebukes and Chiding, as if they were wilfully guilty. 2. Another Thing you are to take Care of, is, not to endeavour to ſettle too many *Habits* at once, leſt by Variety you confound them, and ſo perfect none. When conſtant Cuſtom has made any one Thing eaſy and natural to them, and they practiſe it without Reflection, you may then go on to another. *Habits.*

This Method of teaching Children by a repeated *Practice*, and the ſame Action done over and over again, under the Eye and Direction of the Tutor, till they have got the Habit of doing it well, and not by relying on *Rules* truſted to their Memories, has ſo many Advantages, which Way ſoever we conſider it, that I cannot but wonder (if ill Cuſtoms could be wondered at in any Thing) how it could poſſibly be ſo much neglected. I ſhall name one more that comes now in my Way. By this Method we ſhall ſee, whether what is required of him be adapted to his Capacity, and any Way ſuited to the Child's natural Genius and Conſtitution; for that too muſt be conſidered in a right Education. We muſt not hope wholely to change their original Tempers, nor make the Gay penſive and grave, nor the Melancholy ſportive, without ſpoiling them. God has ſtampt certain Characters upon Mens Minds, which, like their Shapes, may perhaps be a little mended, but can hardly be totally altered, and transformed into the contrary. *Practice.*

He, therefore, that is about Children, ſhould well ſtudy their Nature and Aptitudes, and ſee, by often Trials, what Turn they eaſily take, and what becomes them: Obſerve what their native Stock is, how it may be improved, and what it is fit for: He ſhould conſider what they want, whether they be capable of having it wrought into them by Induſtry, and incorporated there by Practice; and whether it be worth while to endeavour it. For, in many Caſes, all that we can do, or ſhould aim at, is, to make the beſt of what Nature has given, to prevent the Vices and Faults to which ſuch a Conſtitution is moſt inclined, and give it all the Advantages it is capable of. Every one's natural Genius ſhould be carried as far as it could; but, to attempt the putting another upon him, will be but Labour in vain; and what is ſo plaſtered on, will, at beſt ſit but untowardly, and have always hanging to it the Ungracefulneſs of Conſtraint and Affectation.

Affectation is not, I confeſs, an early Fault of Childhood, or the Product of untaught Nature. It is of that Sort of Weeds which grow not in the wild uncultivated Waſte, but in Garden-Plots, under the negligent Hand, or unſkilful Care of a Gardener. Management and Inſtruction, and ſome Senſe of the Neceſſity of Breeding, are requiſite to make any one capable of *Affectation*, which endeavours to correct natural Defects, and has always the laudable Aim of Pleaſing, though it always miſſes it; and the more it labours to put on Gracefulneſs, the farther it is from it. For this Reaſon, it is the more carefully to be watched, becauſe it is the proper Fault of Education: A perverted Education indeed, but ſuch as young People often fall into, either by their own Miſtake, or the ill Conduct of thoſe about them. *Affectation.*

He that will examine wherein that Gracefulneſs lies, which always pleaſes, will find it ariſes from that natural Coherence, which appears between the Thing done, and ſuch a Temper of Mind, as cannot but be approved of, as ſuitable to the Occaſion. We cannot but be pleaſed with an humane, friendly, civil Temper, wherever we meet with it. A Mind free, and Maſter of itſelf, and all its Actions, not low and narrow, not haughty and inſolent, not blemiſhed with any great Defect, is what every one is taken with. The Actions, which naturally flow from ſuch a well-formed Mind, pleaſe us alſo, as the genuine Marks of it; and being, as it were, natural Emanations from the Spirit and Diſpoſition within, cannot but be eaſy and unconſtrained. This ſeems to me to be that Beauty which ſhines through ſome Men's Actions, ſets off all that they do, and takes all they come near; when, by a conſtant Practiſe, they have faſhioned their Carriage, and made all thoſe little Expreſſions of Civility and Reſpect, which Nature or Cuſtom has eſtabliſhed in Converſation ſo eaſy to themſelves, that they ſeem not artificial or ſtudied, but naturally to follow from a Sweetneſs of Mind, and a well-turned Diſpoſition.

On the other Side, *Affectation* is an awkward and forced Imitation of what ſhould be genuine and eaſy, wanting the Beauty that accompanies what is natural; becauſe there is always a Diſagreement between the outward Action, and the Mind within, one of theſe two Ways: 1. Either when a Man would outwardly put on a Diſpoſition of Mind, which then he really has not, but endeavours, by a forced Carriage, to make Shew of; yet ſo, that the Conſtraint he is under, diſcovers itſelf. And thus Men affect ſometimes to appear ſad, merry, or kind, when, in Truth, they are not ſo.

2. The other is, when they do not endeavour to make Shew of Diſpoſitions of Mind which they have not, but to expreſs thoſe they have by a Carriage not ſuited to them: And ſuch in Converſation are all conſtrained Motions, Actions, Words, or Looks

Looks, which, though designed to shew either their Respect or Civility to the Company, or their Satisfaction and Easiness in it, are not yet natural nor genuine Marks of the one or the other, but rather of some Defect or Mistake within. Imitation of others, without discerning what is graceful in them, or what is peculiar to their Characters, often makes a great Part of this: But *Affectation* of all Kinds, whencesoever it proceeds, is always offensive; because we naturally hate whatever is counterfeit, and condemn those who have nothing better to recommend themselves by.

Plain and rough Nature, left to itself, is much better than an artificial Ungracefulness, and such studied Ways of being ill-fashioned. The Want of an Accomplishment, or some Defect in our Behaviour, coming short of the utmost Gracefulness, often escapes Observation and Censure. But *Affectation* in any Part of our Carriage is lighting up a Candle to our Defects, and never fails to make us be taken Notice of, either as wanting Sense, or wanting Sincerity. This Governors ought the more diligently to look after, because, as I above observed, it is an acquired Uglineſs, owing to mistaken Education, few being guilty of it, but those who pretend to Breeding, and would not be thought ignorant of what is fashionable and becoming in Conversation; and, if I mistake not, it has often its Rise from the lazy Admonitions of those who give Rules, and propose Examples, without joining Practise with their Instructions, and making their Pupils repeat the Action in their Sight, that they may correct what is indecent or constrained in it, 'till it be perfected into an habitual and becoming Easiness.

Manners. §. 67. *Manners*, as they call it, about which Children are so often perplexed, and have so many goodly Exhortations made them by their wise Maids and Governesses, I think, are rather to be learnt by Example, than Rules; and then Children, if kept out of ill Company, will take a Pride to behave themselves prettily, after the Fashion of others, perceiving themselves esteemed and commended for it. But if, by a little Negligence in this Part, the Boy should not put off his Hat, nor make Legs very gracefully, a Dancing-master will cure that Defect, and wipe off all that Plainness of Nature, which the a-la-mode People call Clowniſhness: And, since nothing appears to me to give Children so much becoming Confidence and Behaviour, and so to raise them to the Conversation of

Dancing. those above their Age, as Dancing, I think they should be taught to dance as soon they are capable of learning it. For, though this consists only in outward Gracefulness of Motion, yet, I know not how, it gives Children manly Thoughts and Carriage, more than any Thing. But otherwise I would not have little Children much tormented about Punctilio's, or Niceties of Breeding.

Never trouble yourſelf about thoſe Faults in them, which you know Age will cure: And therefore Want of well-faſhioned Civility in the Carriage, whilſt *Civility* is not wanting in the Mind, (for there you muſt take Care to plant it early) ſhould be the Parents leaſt Care, whilſt they are young. If his tender Mind be filled with a Veneration for his Parent and Teachers, which conſiſts in Love and Eſteem, and a Fear to offend them; and with *Reſpect and Good-Will* to all People; that Reſpect will of itſelf teach thoſe Ways of expreſſing it, which he obſerves moſt acceptable. Be ſure to keep up in him the Principles of Good Nature and Kindneſs; make them as habitual as you can, by Credit and Commendation, and the good Things accompanying that State: And, when they have taken Root in his Mind, and are ſettled there by a continued Practice, fear not; the Ornaments of Converſation, and the Outſide of faſhionable Manners, will come in their due Time; if, when they are removed out of their Maid's Care, they are put into the Hands of a well-bred Man to be their Governor.

Whilſt they are very young, any *Careleſſneſs* is to be born with in Children, that carries not with it the Marks of Pride or Ill-Nature; but thoſe, whenever they appear in any Action, are to be corrected immediately, by the Ways above-mentioned. What I have ſaid concerning Manners, I would not have ſo underſtood, as if I meant, that thoſe who have the Judgement to do it, ſhould not gently faſhion the Motions and Carriage of Children, when they are very young. It would be of great Advantage, if they had People about them from their being firſt able to go, that had the Skill, and would take the right Way to do it. That which I complain of, is, the wrong Courſe that is uſually taken in this Matter. Children, who were never taught any ſuch Thing as Behaviour, are often (eſpecially when Strangers are preſent) chid for having ſome Way or other failed in Good Manners, and have thereupon Reproofs and Precepts heaped upon them, concerning putting off their Hats, or making of Legs. *&c.* Though in this, thoſe concerned pretend to correct the Child, yet, in Truth, for the moſt Part, it is but to cover their own Shame; and they lay the Blame on the poor little Ones, ſometimes paſſionately enough to divert it from themſelves, for fear the By-ſtanders ſhould impute to their want of Care and Skill, the Child's ill Behaviour.

For, as for the Children themſelves, they are never one Jot bettered by ſuch occaſional Lectures. They at other Times ſhould be ſhewn what to do, and, by reiterated Actions, be faſhioned before-hand into the Practice of what is fit and becoming, and not told and talked to do upon the Spot, of what they have never been accuſtomed, nor know how to do as they ſhould. To hare and rate them thus at every Turn, is not to teach them, but to vex and torment them to no Purpoſe. They ſhould be let alone, rather than chid for a Fault, which is none

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of theirs, nor is in their Power to mend for ſpeaking to. And it were much better their natural childiſh Negligence or Plainneſs ſhould be left to the Care of riper Years, than that they ſhould frequently have Rebukes miſplaced upon them, which neither do, nor can give them graceful Motions. If their Minds are well-diſpoſed, and principled with inward Civility, a great Part of the Roughneſs, which ſticks to the Outſide for Want of better Teaching, Time and Obſervation will rub off, as they grow up, if they are bred in good Company; but, if in ill, all the Rules in the World, all the Correction imaginable, will not be able to poliſh them. For you muſt take this for a certain Truth, that let them have what Inſtructions you will, and ever ſo learned Lectures of Breeding daily inculcated into them, that which will moſt influence their Carriage, will be the Company they converſe with, and the Faſhion of thoſe about them. Children (nay, and Men too) do moſt by Example. We are all a Sort of Camelions, that ſtill take a Tincture from Things near us; nor is it to be wondered at in Children, who better underſtand what they ſee, than what they hear.

§. 68. I mentioned about one great Miſchief that came by Servants to Children, when by their Flatteries they take off the Edge and Force of the Parents Rebukes, and ſo leſſen their Authority. And here is another great Inconvenience which Children receive from the ill Examples which they meet with amongſt the meaner Servants. *Company.*

They are wholely, if poſſible, to be kept from ſuch Converſation; for the Contagion of theſe ill Precedents, both in Civility and Virtue, horribly infects Children, as often as they come within Reach of it. They frequently learn from unbred or debauched Servants, ſuch Language, untowardly Tricks and Vices, as otherwiſe they poſſibly would be ignorant of all their Lives.

§. 69. It is a hard Matter wholely to prevent this Miſchief. You will have very good Luck, if you never have a clowniſh or vicious Servant, and if from them your Children never get any Infection: But yet, as much muſt be done towards it as can be, and the Children kept as much as may be * *in the Company of their Parents*, and thoſe to whoſe Care they are committed. To this Purpoſe, their being in their Preſence ſhould be made eaſy to them; they ſhould be allowed the Liberties and Freedom ſuitable to their Ages, and not be held under unneceſſary Reſtraints, when in their Parents or Governors Sight. If it be a Priſon to them, it is no Wonder they

* *How much the* Romans *thought the Education of their Children a Buſineſs that properly belonged to the Parents themſelves, ſee in* Suetonius Auguſt. *Sect.* 64. Plutarch, *in Vita* Catonis *Cenſoris.* Diodorus Siculus, *l.* 2. *cap.* 3.

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ſhould not like it. They muſt not be hindered from being Children, or from playing, or doing as Children, but from doing ill; all other Liberty is to be allowed them. Next, to make them in Love with the *Company of their Parents*, they ſhould receive all their good Things there, and from their Hands. The Servants ſhould be hindered from making court to them, by giving them ſtrong Drink, Wine, Fruit, Play-Things, and other ſuch Matters, which may make them in Love with their Converſation.

Company. §. 70. Having named *Company*, I am almoſt ready to throw away my Pen, and trouble you no farther on this Subject: For ſince that does more than all Pr[illegible]p, Rules, and Inſtructions, methinks it is almoſt wholely in vain to make a long Diſcourſe of other Things, and to talk of that almoſt to no Purpoſe. For you will be ready to ſay, What ſhall I do with my Son? If I keep him always at home, he will be in Danger to be my young Maſter; and, if I ſend him abroad, how is it poſſible to keep him from the Contagion of Rudeneſs and Vice, which is every where ſo in Faſhion? In my Houſe he will perhaps be more innocent, but more ignorant too of the World. Wanting there Change of Company, and being uſed conſtantly to the ſame Faces, he will, when he comes abroad, be a ſheepiſh or conceited Creature.

I confeſs, both Sides have their Inconveniences. Being abroad, it is true, will make him bolder, and better able to buſtle and ſhift amongſt Boys of his own Age; and the Emulation of School-fellows often puts Life and Induſtry into young Lads. But, till you can find a School, wherein it is poſſible for the Maſter to look after the Manners of his Scholars, and can ſhew as great Effects of his Care of forming their Minds to Virtue, and their Carriage to Good Breeding, as of forming their Tongues to the learned Languages, you muſt confeſs, that you have a ſtrange Value for Words, when preferring the Languages of the antient *Greeks* and *Romans*, to that which made them ſuch brave Men, you think it worth while to hazard your Son's Innocence and Virtue, for a little *Greek* and *Latin*. For, as for that Boldneſs and Spirit which Lads get amongſt their Play-fellows at School, it has ordinarily ſuch a Mixture of Rudeneſs and ill-turned Confidence, that thoſe miſbecoming and diſingenuous Ways of ſhifting in the World muſt be unlearnt, and all the Tincture waſhed out again, to make Way for better Principles, and ſuch Manners, as make a truly worthy Man. He that conſiders how diametrically oppoſite the Skill of living well, and managing, as a Man ſhould do, his Affairs in the World, is to that Malapertneſs, Tricking, or Violence learnt amongſt School-Boys, will think the Faults of a privater Education infinitely to be preferred to ſuch Improvements, and will take Care to preſerve his Child's Innocence and Modeſty at Home, as being nearer of Kin, and more in the Way of thoſe Qualities

Qualities which make an uſeful and able Man. Nor does any one find, or ſo much as ſuſpect, that that Retirement and Baſhfulneſs, which their Daughters are brought up in, makes them leſs knowing or leſs able Women. Converſation, when they come into the World, ſoon gives them a becoming Aſſurance; and whatſoever, beyond that, there is of rough and boiſterous, may in Men be very well ſpared too; for Courage and Steadineſs, as I take it, lie not in Roughneſs and Ill-breeding.

Virtue is harder to be got than a Knowledge of the World; and if loſt, in a young Man, is ſeldom recovered. Sheepiſhneſs and Ignorance of the World, the Faults imputed to a private Education, are neither the neceſſary Conſequences of being bred at home; nor, if they were, are they incurable Evils. Vice is the more ſtubborn, as well as the more dangerous Evil of the two; and therefore, in the firſt place, to be fenced againſt. If that ſheepiſh Softneſs, which often enervates thoſe who are bred like Fondlings at home, be carefully to be avoided, it is principally ſo for Virtue's Sake; for fear leſt ſuch a yielding Temper ſhould be too ſuſceptible of vicious Impreſſions, and expoſe the Novice too eaſily to be corrupted. A young Man, before he leaves the Shelter of his Father's Houſe, and the Guard of a Tutor, ſhould be fortified with Reſolution, and made acquainted with Men, to ſecure his Virtues, leſt he ſhould be led into ſome ruinous Courſe, or fatal Precipice, before he is ſufficiently acquainted with the Dangers of Converſation, and has Steadineſs enough not to yield to every Temptation. Were it not for this, a young Man's Baſhfulneſs, and Ignorance in the World, would not ſo much need an early Care, Converſation would cure it in a great Meaſure; or, if that will not do it early enough, it is only a ſtronger Reaſon for a good Tutor at Home. For if Pains be to be taken to give him a manly Air and Aſſurance betimes, it is chiefly as a Fence to his Virtue when he goes into the World under his own Conduct.

It is prepoſterous therefore to ſacrifice his Innocency to the attaining of Confidence, and ſome little Skill of buſtling for himſelf among others, by his Converſation with ill-bred and vicious Boys; when the chief Uſe of that Sturdineſs, and ſtanding upon his own Legs, is only for the Preſervation of his Virtue. For, if Confidence or Cunning come once to mix with Vice, and ſupport his Miſcarriages, he is only the ſurer loſt: and you muſt undo again, and ſtrip him of that he has got from his Companions, or give him up to Ruin. Boys will unavoidably be taught Aſſurance by Converſation with Men, when they are brought into it; and that is Time enough. Modeſty and Submiſſion, till then, better fits them for Inſtruction; and therefore there needs not any great Care to ſtock them with Confidence before-hand. That which requires moſt Time, Pains, and Aſſiduity, is, to work into them the Principles and Practice of

Virtue

Virtue and Good-Breeding. This is the Seaſoning they ſhould be prepared with, ſo as not eaſily to be got out again. This they had need to be well provided with; for Converſation, when they come into the World, will add to their Knowledge and Aſſurance, but be too apt to take from their Virtue; which therefore they ought to be plentifully ſtored with, and have the Tincture ſunk deep into them.

How they ſhould be fitted for Converſation, and entered into the World, when they are ripe for it, we ſhall conſider in another Place. But how any one's being put into a mixed Herd of unruly Boys, and there learning to wrangle at Trap, or rook at Span-farthing, fits him for civil Converſation or Buſineſs, I do not ſee. And what Qualities are ordinarily to be got from ſuch a Troop of Play-fellows as Schools uſually aſſemble together from Parents of all Kinds, that a Father ſhould ſo much covet, is hard to divine. I am ſure, he, who is able to be at the Charge of a Tutor at home, may there give his Son a more genteel Carriage, more manly Thoughts, and a Senſe of what is worthy and becoming, with a greater Proficiency in Learning into the Bargain, and ripen him up ſooner into a Man, than any at School can do. Not that I blame the Schoolmaſter in this, or think it to be laid to his Charge. The Difference is great between two or three Pupils in the ſame Houſe, and three or four Score Boys lodged up and down: For, let the Maſter's Induſtry and Skill be ever ſo great, it is impoſſible he ſhould have fifty or an hundred Scholars under his Eye, any longer than they are in the School together: Nor can it be expected, that he ſhould inſtruct them ſucceſsfully in any Thing but their Books; the forming of their Minds and Manners requiring a conſtant Attention, and particular Application to every ſingle Boy, which is impoſſible in a numerous Flock, and would be wholely in vain (could he have Time to ſtudy and correct every one's particular Defects, and wrong Inclinations) when the Lad was to be left to himſelf, or the prevailing Infection of his Fellows, the greateſt Part of the four and twenty Hours.

But Fathers obſerving, that Fortune is often moſt ſucceſsfully courted by bold and buſtling Men, are glad to ſee their Sons pert and froward betimes; take it for an happy Omen, that they will be thriving Men, and look on the Tricks they play their School-fellows, or learn from them, as a Proficiency in the Art of Living, and making their Way through the World. But I muſt take the Liberty to ſay, that he that lays the Foundation of his Son's Fortune in Virtue and Good Breeding, takes the only ſure and warrantable Way. And it is not the Waggeries or Cheats practiſed amongſt School-boys; it is not their Roughneſs one to another, nor the well-laid Plots of robbing an Orchard together, that make an able Man; but the Principles of Juſtice, Generoſity, and Sobriety, joined with Obſervation and Induſtry; Qualities which I judge School-boys do

not

not learn much of one another. And if a young Gentleman, bred at home, be not taught more of them than he could learn at School, his Father has made a very ill Choice of a Tutor. Take a Boy from the Top of a Grammar-School, and one of the ſame Age, bred as he ſhould be in his Father's Family, and bring them into good Company together, and then ſee which of the two will have the more manly Carriage, and addreſs himſelf with the more becoming Aſſurance to Strangers. Here I imagine the School-boy's Confidence will either fail or diſcredit him; and if it be ſuch as fits him only for the Converſation of Boys, he had better be without it.

Vice, if we may believe the general Complaint, ripens ſo faſt now-a-days, and runs up to Seed ſo early in young People, that it is impoſſible to keep a Lad from the ſpreading Contagion, if you will venture him abroad in the Herd, and truſt to Chance or his own Inclination for the Choice of his Company at School. By what Fate Vice has ſo thriven amongſt us theſe few Years paſt, and by what Hands it has been nurſed up into ſo uncontrouled a Dominion, I ſhall leave to others to enquire. I wiſh, that thoſe who complain of the great Decay of Chriſtian Piety and Virtue every where, and of Learning and acquired Improvements in the Gentry of this Generation, would conſider how to retrieve them in the next. This I am ſure, that if the Foundation of it be not laid in the Education and Principling of the Youth, all other Endeavours will be in vain. And if the Innocence, Sobriety, and Induſtry of thoſe who are coming up, be not taken Care of and preſerved, it will be ridiculous to expect, that thoſe who are to ſucceed next on the Stage, ſhould abound in that Virtue, Ability, and Learning, which has hitherto made *England* conſiderable in the World: I was going to add Courage too, though it has been looked on as the natural Inheritance of *Engliſhmen*. What has been talked of ſome late Actions at Sea, of a Kind unknown to our Anceſtors, gives me Occaſion to ſay, that Debauchery ſinks the Courage of Men; and, when Diſſoluteneſs has eaten out the Senſe of true Honour, Bravery ſeldom ſtays long after it. And I think it impoſſible to find an Inſtance of any Nation, however renowned for their Valour, who ever kept their Credit in Arms, or made themſelves redoutable amongſt their Neighbours, after Corruption had once broke through, and diſſolved the Reſtraint of Diſcipline, and Vice was grown to ſuch a Head, that it durſt ſhew itſelf barefaced, without being out of Countenance.

Virtue. It is *Virtue* then, direct *Virtue*, which is the hard and valuable Part to be aimed at in Education, and not a forward Pertneſs, or any little Arts of Shifting. All other Conſiderations and Accompliſhments ſhould give way and be poſtponed to this. This is the ſolid and ſubſtantial Good, which Tutors ſhould not only read Lectures and talk of, but

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the Labour and Art of Education ſhould furniſh the Mind with, and faſten there, and never ceaſe till the young Man has a true Reliſh of it, and placed his Strength, his Glory, and his Pleaſure in it.

Company. The more this advances, the eaſier Way will be made for other Accompliſhments, in their Turns.

For he that is brought to ſubmit to Virtue, will not be refractory, or reſty in any Thing that becomes him; and therefore I cannot but prefer Breeding of a young Gentleman at home in his Father's Sight, under a good Governor, as much the beſt and ſafeſt Way to this great and main End of Education, when it can be had, and is ordered as it ſhould be. Gentlemen's Houſes are ſeldom without Variety of Company: They ſhould uſe their Sons to all the ſtrange Faces that come there, and engage them in Converſation with Men of Parts and Breeding, as ſoon as they are capable of it. And why thoſe who live in the Country ſhould not take them with them, when they make Viſits of Civility to their Neighbours, I know not. This I am ſure, a Father that breeds his Son at home, has the Opportunity to have him more in his own Company, and there give him what Encouragement he thinks fit; and can keep him better from the Taint of Servants, and the meaner Sort of People, than is poſſible to be done abroad. But what ſhall be reſolved in the Caſe, muſt, in great Meaſure, be left to the Parents, to be determined by their Circumſtances and Conveniences; only I think it the worſt Sort of good Huſbandry, for a Father not to ſtrain himſelf a little for his Son's Breeding; which, let his Condition be what it will, is the beſt Portion he can leave him. But if, after all, it ſhall be thought by ſome, that the Breeding at home has too little Company, and that at ordinary Schools, not ſuch as it ſhould be for a young Gentleman, I think there might be Ways found out to avoid the Inconveniencies on the one Side and the other.

§. 71. Having under Conſideration how great the Influence of *Company* is, and how prone we are all, eſpecially Children, to Imitation, I muſt here take the Liberty to mind Parents of this one Thing, *viz.* That he that will have his Son have a Reſpect for him, and his Orders, muſt himſelf have a great Reverence for his Son: *Maxima debetur Pueris Reverentia.* You muſt do nothing before him, which you would not have him imitate. If any Thing eſcape you, which you would have paſs for a Fault in him, he will be ſure to ſhelter himſelf under your Example, and ſhelter himſelf ſo as that it will not be eaſy to come at him, to correct it in him the right Way. If you puniſh him for what he ſees you practiſe yourſelf, he will not think that Severity to proceed from Kindneſs in you, or Carefulneſs to amend a Fault in him; but will be apt to interpret it, the Peeviſhneſs and arbitrary Imperiouſneſs of a Father, who, without any Ground for it, would deny his Son

Example.

Son the Liberty and Pleaſures he takes himſelf. Or, if you aſſume to yourſelf the Liberty you have taken, as a Privilege belonging to riper Years, to which a Child muſt not aſpire, you do but add new Force to your Example, and recommend the Action the more powerfully to him. For you muſt always remember, that Children affect to be Men earlier than is thought; and they love Breeches, not for their Cut or Eaſe, but becauſe they having them is a Mark or Step towards Manhood. What I ſay of the Father's Carriage before his Children, muſt extend itſelf to all thoſe who have any Authority over them, or for whom he would have them have any Reſpect.

Puniſhment. §. 72. But to return to the Buſineſs of *Rewards* and *Puniſhments*. All the Actions of Childiſhneſs and unfaſhionable Carriage, and whatever Time and Age will of itſelf be ſure to reform, being (as I have ſaid) exempt from the Diſcipline of the Rod, there will not be ſo much need of beating Children, as is generally made Uſe of. To which, if we add learning to read, write, dance, foreign Language, &c. as under the ſame Privilege, there will be but very rarely any Occaſion for Blows or Force in an ingenuous Education. The right Way to teach them thoſe Things, is, to give them a Liking and Inclination to what you propoſe to them to be learned, and that will engage their Induſtry and Application. This I think no hard Matter to do, if Children be handled as they ſhould be, and the Rewards and Puniſhments above-mentioned be carefully applyed, and with them theſe few Rules obſerved in the Method of inſtructing them.

Taſk. §. 73. 1. None of the Things, they are to learn, ſhould ever be made a Burthen to them, or impoſed on them as a *Taſk*. Whatever is ſo propoſed, preſently becomes irkſome; the Mind takes an Averſion to it, though before it were a Thing of Delight or Indifferency. Let a Child be but ordered to whip his Top at a certain Time very Day, whether he has or has not a Mind to it: let this be but required of him as a Duty, wherein he muſt ſpend ſo many Hours Morning and Afternoon, and ſee whether he will not ſoon be weary of any Play at this Rate. Is it not ſo with grown Men? What they do chearfully of themſelves, do they not preſently grow ſick of, and can no more endure, as ſoon as they find it is expected of them as a Duty? Children have as much a Mind to ſhew that they are free, that their own good Actions come from themſelves, that they are abſolute and independent, as any of the proudeſt of you grown Men, think of them as you pleaſe.

Diſpoſition. §. 74. 2. As a Conſequence of this, they ſhould ſeldom be put about doing even thoſe Things you have got an Inclination in them to, but when they have a Mind and *Diſpoſition* to it. He that loves Reading, Writing, Muſick, &c. finds yet in himſelf certain Seaſons wherein

wherein those Things have no Relish to him; and if at that Time he forces himself to it, he only pothers and wearies himself to no Purpose. So it it is with Children. This Change of Temper should be carefully observed in them, and the favourable *Seasons of Aptitude and Inclination* be heedfully laid hold of: And, if they are not often enough forward of themselves, a good Disposition should be talked into them, before they be set upon any Thing. This, I think, no hard Matter for a discreet Tutor to do, who has studied his Pupil's Temper, and will be at little Pains to fill his Head with suitable Ideas, such as may make him in Love with the present Business. By this Means, a great deal of Time and Tiring would be saved; for a Child will learn three times as much when he is in *Tune*, as he will, with double the Time and Pains, when he goes aukwardly, or is dragged unwillingly to it. If this were minded as it should, Children might be permitted to weary themselves with Play, and yet have Time enough to learn what is suited to the Capacity of each Age. But no such Thing is considered in the ordinary Way of Education, nor can it well be. That rough Discipline of the Rod is built upon other Principles, has no Attraction in it, regards not what Humour Children are in, nor looks after favourable Seasons of Inclination. And, indeed, it would be ridiculous, when Compulsion and Blows have raised an Aversion in the Child to his Task, to expect he should freely, of his own Accord, leave his Play, and with Pleasure court the Occasions of Learning; whereas, were Matters ordered right, learning any Thing they should be taught, might be made as much a Recreation to their Play, as their Play is to their Learning: The Pains are equal on both Sides: Nor is it that which troubles them; for they love to be busy, and the Change and Variety is that which naturally delights them. The only Odds is in that which we call Play; they act at Liberty, and employ their Pains (whereof you may observe them never sparing) freely; but what they are to learn, is forced upon them; they are called, compelled, and driven to it. This is that, which at first Entrance balks and cools them; they want their Liberty: Get them but to ask their Tutor to teach them, as they do often their Play-fellows, instead of his calling upon them to learn, and they being satisfied, that they act as freely in this, as they do in other Things, they will go on with as much Pleasure in it, and it will not differ from their other Sports and Play. By these Ways carefully pursued, a Child may be brought to desire to be taught any Thing you have a Mind he should learn. The hardest Part, I confess, is, with the first or eldest; but when once he is set right, it is easy by him, to lead the rest whither one will.

§. 75. Though it be past Doubt, that the fittest Time for Children to learn any Thing, is, when their Minds are *in Tune*, and

and well diſpoſed to it; when neither Flagging of Spirit, nor Intentneſs of Thought upon ſomething elſe, makes them aukward and averſe; yet two Things are to be taken Care of, 1. That theſe Seaſons either not being warily obſerved, and laid hold on, as often as they return; or elſe, not returning as often as they ſhould, the Improvement of the Child be not thereby neglected, and ſo he be let grow into an habitual Idleneſs, and confirmed in this Indiſpoſition. 2. That though other Things are ill learned, when the Mind is either indiſpoſed, or otherwiſe taken up, yet it is of great Moment, and worth our Endeavours, to teach the Mind to get the Maſtery over itſelf, and to be able, upon Choice, to take itſelf off from the hot Purſuit of one Thing, and ſet itſelf upon another with Facility and Delight; or at any Time to ſhake off its Sluggiſhneſs, and vigorouſly employ itſelf about what Reaſon, or the Advice of another ſhall direct. This is to be done in Children, by trying them ſometimes, when they are by Lazineſs unbent, or by Avocation bent another Way, and endeavouring to make them buckle to the Thing propoſed. If by this Means the Mind can get an habitual Dominion over itſelf, lay by *Ideas* or Buſineſs, as Occaſion requires, and betake itſelf to new and leſs acceptable Employments, without Reluctance or Diſcompoſure, it will be an Advantage of more Conſequence than Latin or Logick, or moſt of thoſe Things Children are uſually required to learn.

§. 76. Children being more active and buſy in that Age, than in any other Part of their Life, and being indifferent to any Thing they can do, ſo they may be but doing, *Dancing* and *Scotch-Hoppers* would be the ſame Thing to them, were the Encouragements and Diſcouragements equal. But to Things we would have them learn, the great and only Diſcouragement I can obſerve, is, that they are called to it, it is *made their Buſineſs*, they are *teazed* and *chid* about it, and do it with Trembling and Apprehenſion; or, when they come willingly to it, are kept too long at it, till they are quite tired: All which intrenches too much on that natural Freedom they extremely affect. And it is that Liberty alone which gives the true Reliſh and Delight to their ordinary Play-Games. Turn the Tables, and you will find, they will ſoon change their Application; eſpecially if they ſee the Examples of others, whom they eſteem and think above themſelves. And if the Things which they obſerve others to do, be ordered ſo, that they inſinuate themſelves into them, as the Privilege of an Age or Condition above theirs, then Ambition, and the Deſire ſtill to get forward and higher, and to be like thoſe above them, will ſet them on work, and make them go on with Vigour and Pleaſure; Pleaſure in what they have begun by their own Deſire; in which Way the Enjoyment of their dearly beloved Freedom will be no ſmall Encouragement to them. To all which, if there be

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added the Satisfaction of Credit and Reputation, I am apt to think there will need no other Spur to excite their Application and Aſſiduity, as much as is neceſſary. I confeſs there needs Patience and Skill, Gentleneſs and Attention, and a prudent Conduct to attain this at firſt. But why have you a Tutor, if there needed no Pains? But when this is once eſtabliſhed, all the reſt will follow, more eaſily than in any more ſevere and imperious Diſcipline. And I think it no hard Matter to gain this Point: I am ſure, it will not be, where Children have no ill Example ſet before them. The great Danger, therefore, I apprehend, is only from Servants, and other ill-ordered Children, or ſuch other vicious or fooliſh People, who ſpoil Children both by the ill Pattern they ſet before them in their own ill Manners, and by giving them together the two Things they ſhould never have at once; I mean vicious Pleaſures and Commendation.

§. 77. As Children ſhould very ſeldom be corrected by Blows, ſo I think frequent, and eſpecially paſſionate *Chiding* of almoſt as ill Conſequence. It leſſens the Authority of the Parents, and the Reſpect of the Child; for I bid you ſtill remember, they diſtinguiſh early betwixt Paſſion and Reaſon: And, as they cannot but have a Reverence for what comes from the latter, ſo they quickly grow into a Contempt of the former; or, if it cauſes a preſent Terror, yet it ſoon wears off, and natural Inclination will eaſily learn to ſlight ſuch Scare-Crows, which make a Noiſe, but are not animated by Reaſon. Children being to be reſtrained by the Parents only in vicious (which, in their tender Years, are only a few) Things, a Look or Nod only ought to correct them, when they do amiſs; or, if Words are ſometimes to be uſed, they ought to be grave, kind, and ſober, repreſenting the Ill or Unbecomingneſs of the Faults, rather than a *haſty Rating* of the Child for it; which makes him not ſufficiently diſtinguiſh, whether your Diſlike be not more directed to him, than his Fault. Paſſionate Chiding uſually carries rough and ill Language with it, which has this further ill Effect, that it teaches and juſtifies it in Children: And the Names that their Parents or Preceptors give them, they will not be aſhamed or backward to beſtow on others, having ſo good Authority for the Uſe of them. *Chiding.*

§. 78. I foreſee here it will be objected to me, What then, will you have Children never beaten, nor chid for any Fault? This will be to let looſe the Reins to all Kind of Diſorder. Not ſo much as is imagined, if a right Curſe has been taken in the firſt Seaſoning of their Minds, and implanting that Awe of their Parents above-mentioned; for Beating, by conſtant Obſervation, is found to do little Good, where the Smart of it is all the Puniſhment that is feared or felt in it: for the Influence of that quickly wears out with the Memory of it: But yet there is one, and but one *Obſtinacy.*

Fault

Fault, for which, I think, Children ſhould be beaten; and that is, *Obſtinacy* or *Rebellion*. And in this too, I would have it ordered ſo, if it can be, that the Shame of the Whipping, and not the Pain, ſhould be the greateſt Part of the Puniſhment. Shame of doing amiſs, and deſerving Chaſtiſement, is the only true Reſtraint belonging to Virtue. The Smart of the Rod, if Shame accompanies it not, ſoon ceaſes, and is forgotten, and will quickly, by Uſe, loſe its Terror. I have known the Children of a Perſon of Quality kept in Awe, by the Fear of having their Shoes pulled off, as much as others by Apprehenſions of a Rod hanging over them. Some ſuch Puniſhment I think better than Beating; for, it is the Shame of the Fault, and the Diſgrace that attends it, that they ſhould ſtand in Fear of, rather than Pain, if you would have them have a Temper truly ingenuous. But *Stubborneſs*, and an *obſtinate Diſobedience*, muſt be maſtered with Force and Blows; for this there is no other Remedy. Whatever particular Action you bid him do, or forbear, you muſt be ſure to ſee yourſelf obeyed: No Quarter in this Caſe, no Reſiſtance. For when once it comes to be a Trial of Skill, a Conteſt for Maſtery betwixt you, as it is if you command, and he refuſes, you muſt be ſure to carry it, whatever Blows it coſts, if a Nod or Words will not prevail; unleſs, for ever after, you intend to live in Obedience to your Son. A prudent and kind Mother, of my Acquaintance, was, on ſuch an Occaſion, forced to whip her little Daughter, at her firſt coming home from Nurſe, eight Times ſucceſſively the ſame Morning, before ſhe could maſter her *Stubborneſs*, and obtain a Compliance in a very eaſy and indifferent Matter. If ſhe had left off ſooner, and ſtopped at the ſeventh Whipping, ſhe had ſpoiled the Child for ever, and, by her unprevailing Blows, only confirmed her *Refractorineſs*, very hardly afterwards to be cured: But wiſely perſiſting, till ſhe had bent her Mind, and ſuppled her Will, the only End of Correction and Chaſtiſement, ſhe eſtabliſhed her Authority thoroughly in the very firſt Occaſions, and had ever after a very ready Compliance and Obedience in all Things from her Daughter; for as this was the firſt Time, ſo I think it was the laſt too ſhe ever ſtruck her.

The Pain of the Rod, *the firſt* Occaſion that requires it, continued and increaſed, without leaving off till it has thorougly prevailed, ſhould firſt bend the Mind, and ſettle the Parent's Authority; and then Gravity, mixed with Kindneſs, ſhould for ever after keep it.

This, if well reflected on, would make People more wary in the Uſe of the Rod and the Cudgel, and keep them from being ſo apt to think Beating the ſafe and univerſal Remedy to be applyed at Random, on all Occaſions. This is certain, however, if it does no Good, it does no great Harm, if it reaches not the Mind, and makes not the Will ſupple, it hardens

hardens the Offender; and whatever Pain he has ſuffered for it, it does but indear to him his beloved *Stubborneſs*, which has got him this Time the Victory, and prepares him to conteſt, and hope for it for the future. Thus I doubt not, but by ill-ordered Correction, many have been taught to be *obſtinate* and *refractory*, who otherwiſe would have been very pliant and tractable: For if you puniſh a Child ſo, as if it were only to revenge the paſt Fault, which has raiſed your Choler, what Operation can this have upon his Mind, which is the Part to be amended? If there were no *ſturdy Humour*, or *Wilfulneſs* mixed with his Fault, there was nothing in it that required the Severity of Blows. A kind or grave Admonition is enough to remedy the Slips of Frailty, Forgetfulneſs, or Inadvertency, and is as much as they will ſtand in Need of: But if there were a *Perverſeneſs* in the Will, if it were a deſigned, reſolved Diſobedience, the Puniſhment is not to be meaſured by the Greatneſs or Smallneſs of the Matter wherein it appeared, but by the Oppoſition it carries, and ſtands in, to that Reſpect and Submiſſion that is due to the Father's Orders; which muſt always be rigorouſly exacted, and the Blows by Pauſes laid on, till they reach the Mind, and you perceive the Signs of a true Sorrow, Shame, and Purpoſe of Obedience.

This, I confeſs, requires ſomething more than ſetting Children a Taſk, and whipping them without any more ado, if it be not done, and done to our Fancy. This requires Care, Attention, Obſervation, and a nice Study of Children's Tempers, weighing their Faults well, before we come to this Sort of Puniſhment. But is not that better, than always to have the Rod in Hand, as the only Inſtrument of Government; and by frequent Uſe of it on all Occaſions, miſapply and render inefficacious this laſt and uſeful Remedy, where there is Need of it? For what elſe can be expected, when it is promiſcuouſly uſed upon every little Slip? When a Miſtake in *Concordance*, or a wrong *Poſition* in Verſe, ſhall have the Severity of the Laſh, in a well-tempered and induſtrious Lad, as ſurely as a wilful Crime in an obſtinate and perverſe Offender, how can ſuch a Way of Correction be expected to do Good on the Mind, and ſet that right? which is the only Thing to be looked after; and when ſet right, brings all the reſt that you can deſire along with it.

§79. Where a *wrong Bent of the Will* wants not Amendment, there can be no Need of Blows. All other Faults, where the Mind is rightly diſpoſed, and refuſes not the Government and Authority of the Father or Tutor, are but Miſtakes, and may often be over-looked; or, when they are taken Notice of, need no other but the gentle Remedies of Advice, Direction, and Reproof, till the repeated and wilful Neglect of thoſe, ſhews the Fault to be in the Mind, and that a manifeſt *Perverſeneſs* of the Will lies at the Root of their Diſobedience. But whenever *Obſtinacy*

Stubbornness, which is an open Defiance, appears, that cannot be winked at, or neglected, but muſt, in the firſt Inſtance, be ſubdued and maſtered; only Care muſt be had, that we miſtake not; and we muſt be ſure it is Obſtinacy, and nothing elſe.

§. 80. But ſince the Occaſions of Puniſhment, eſpecially Beating, are as much to be avoided as may be, I think it ſhould not be often brought to this Point. If the Awe I ſpoke of be once got, a Look will be ſufficient in moſt Caſes. Nor indeed ſhould the ſame Carriage, Serioufneſs, or Application be expected from young Children, as from thoſe of riper Growth. They muſt be permitted, as I ſaid, the fooliſh and childiſh Actions ſuitable to their Years, without taking Notice of them. Careleſſneſs, and Gaiety is the Character of that Age. I think the Severity I ſpoke of is not to extend itſelf to ſuch unſeaſonable Reſtraints, nor is that haſtily to be interpreted Obſtinacy or Wilfulneſs, which is the natural Product of their Age or Temper. In ſuch Miſcarriages they are to be aſſiſted, and helped towards an Amendment, as weak People under a natural Infirmity; which, though they are warned of, yet every Relapſe muſt not be counted a perfect Neglect, and they preſently treated as obſtinate. Faults of Frailty, as they ſhould never be neglected, or let paſs without minding, ſo, unleſs the Will mix with them, they ſhould never be exaggerated, or very ſharply reproved; but with a gentle Hand ſet right, as Time and Age permit. By this Means, Children will come to ſee what it is in any Miſcarriage that is chiefly offenſive, and ſo learn to avoid it. This will encourage them to keep their Wills right, which is the great Buſineſs, when they find that it preſerves them from any great Diſpleaſure, and that, in all their other Failings, they meet with the kind Concern and Help, rather than the Anger, and paſſionate Reproaches of their Tutor and Parents. Keep them from Vice, and vicious Diſpoſitions, and ſuch a Kind of Behaviour in general will come with every Degree of their Age, as is ſuitable to that Age, and the Company they ordinarily converſe with: and, as they grow in Years, they will grow in Attention and Application. But that your Words may always carry Weight and Authority with them, if it ſhall happen, upon any Occaſion, that you bid him leave off the doing of any, even childiſh Things, you muſt be ſure to carry the Point, and not let him have the Maſtery. But yet, I ſay, I would have the Father ſeldom interpoſe his Authority and Command in theſe Caſes, or in any other, but ſuch as have a Tendency to vicious Habits. I think there are better Ways of prevailing with them: And a gentle Perſwaſion in Reaſoning, (when the firſt Point of Submiſſion to your Will is got) will moſt Times do much better.

Reaſoning.

§. 81. It will perhaps be wondered, that I mention *Reaſoning* with Children; and yet I cannot but think that the true Way of dealing with them. They underſtand

derſtand it as early as they do Language; and, if I miſ-obſerve not, they love to be treated as rational Creatures, ſooner than is imagined. It is a Pride ſhould be cheriſhed in them, and, as much as can be, made the greateſt Inſtrument to turn them by.

But when I talk of *Reaſoning*, I do not intend any other, but ſuch as is ſuited to the Child's Capacity and Apprehenſion. No Body can think a Boy of three or ſeven Years old ſhould be argued with, as a grown Man. Long Diſcourſes, and Philoſophical Reaſonings, at beſt amaze and confound, but do not inſtruct Children. When I ſay, therefore, that they muſt be *treated as rational Creatures*, I mean, that you ſhould make them ſenſible, by the Mildneſs of your Carriage, and the Compoſure even in your Correction of them, that what you do is reaſonable in you, and uſeful and neceſſary for them; and that it is not out of *Caprichio*, Paſſion, or Fancy, that you command or forbid them any Thing. This they are capable of underſtanding, and there is no Virtue they ſhould be excited to, nor Fault they ſhould be kept from, which I do not think they may be convinced of; but it muſt be by ſuch *Reaſons* as their Age and Underſtanding are capable of, and thoſe propoſe always *in very few and plain Words*. The Foundations on which ſeveral Duties are built, and the Fountains of Right and Wrong from which they ſpring, are not perhaps eaſily to be let into the Minds of grown Men, not uſed to abſtract their Thoughts from common received Opinions. Much leſs are Children capable of *Reaſonings* from remote Principles. They cannot conceive the Force of long Deductions. The *Reaſons* that move them muſt be *obvious*, and level to their Thoughts, and ſuch as may (if I may ſo ſay) be felt and touched. But yet, if their Age, Temper and Inclinations, be conſidered, there will never want ſuch Motives, as may be ſufficient to convince them. If there be no other more particular, yet theſe will always be intelligible, and of Force, to deter them from any Fault, fit to be taken Notice of in them, (*viz.*) That it will be a Diſcredit and Diſgrace to them, and diſpleaſe you.

§. 82. But of all the Ways whereby Children are to be inſtructed, and their Manners formed, the plaineſt, eaſieſt, and moſt efficacious, is, to ſet before their Eyes the *Examples* of thoſe Things you would have them do or avoid; which, when they are pointed out to them, in the Practice of Perſons within their Knowledge, with ſome Reflexions on their Beauty or Unbecomingneſs, are of more Force to draw or deter their Imitation, than any Diſcourſes which can be made to them. Virtues and Vices can by no Words be ſo plainly ſet before their Underſtandings, as the Actions of other Men will ſhew them, when you direct their Obſervation, and bid them view this or that good or bad Quality in their Practice. And the Beauty or Uncomlineſs of many Things, in good and *Examples.*

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ill Breeding, will be better learnt, and make deeper Impreſſions on them, in the *Examples* of others, than from any Rules or Inſtructions can be given about them.

This is a Method to be uſed, not only whilſt they are young, but to be continued even as long as they ſhall be under another's Tuition or Conduct; nay, I know not whether it be not the beſt Way to be uſed by a Father, as long as he ſhall think fit, on any Occaſion, to reform any Thing he wiſhes mended in his Son; nothing ſinking ſo gently, and ſo deep, into Men's Minds, as *Example*. And what Ill they either overlook, or indulge in themſelves, they cannot but diſlike, and be aſhamed of, when it is ſet before them in another.

Whipping.

§. 83. It may be doubted, concerning *Whipping*, when, as the laſt Remedy, it comes to be neceſſary; at what Times, and by whom it ſhould be done; whether preſently upon the committing the Fault, whilſt it is yet freſh and hot: and whether Parents themſelves ſhould beat their Children. As to the firſt, I think it ſhould *not* be done *preſently*, leſt Paſſion mingle with it; and ſo, though it exceed the juſt Proportion, yet it loſe of its due Weight; for even Children diſcern when we do Things in Paſſion. But, as I ſaid before, that has moſt Weight with them, that appears ſedately to come from their Parents Reaſon; and they are not without this Diſtinction. Next, if you have any diſcreet Servant capable of it, and has the Place of governing your Child, (for, if you have a Tutor, there is no Doubt) I think it is beſt the *Smart* ſhould come more immediately *from another's Hand*, tho' by the Parents Order, who ſhould ſee it done; whereby the Parents Authority will be preſerved, and the Child's Averſion, for the Pain it ſuffers, rather to be turned on the Perſon that immediately inflicts: For I would have a *Father ſeldom ſtrike his Child*, but upon very urgent Neceſſity, and as the laſt Remedy; and then, perhaps, it will be fit to do it ſo, that the Child ſhould not quickly forget it.

§. 84. But, as I ſaid before, *Beating* is the worſt, and therefore the laſt Means to be uſed in the Correction of Children; and that only in Caſes of Extremity, after all gentler Ways have been tried, and proved unſucceſsful; which, if well obſerved, there will be very ſeldom any Need of Blows: For, it not being to be imagined, that a Child will often, if ever, diſpute his Father's preſent Command in any particular Inſtance; and the Father not interpoſing his abſolute Authority, in peremptory Rules concerning either childiſh or indifferent Actions, wherein his Son is to have his Liberty, or concerning his Learning or Improvement, wherein there is no Compulſion to be uſed; there remains only the Prohibition of ſome vicious Actions, wherein a Child is capable of *Obſtinacy*, and conſequently can deſerve Beating; and ſo there will be but very few Occaſions of that Diſcipline to be uſed by any one, who conſiders

well, and orders his Child's Education as it ſhould be. For the firſt ſeven Years, what Vices can a Child be guilty of, but Lying, or ſome ill-natured Tricks, the repeated Commiſſion whereof, after his Father's direct Command againſt it, ſhall bring him into the Condemnation of *Obſtinacy*, and the Chaſtiſement of the Rod? If any vicious Inclination in him be, in the firſt Appearances and Inſtances of it, treated as it ſhould be, firſt with your Wonder, and then, if returning again a ſecond Time, diſcountenanced with the ſevere Brow of the Father, Tutor, and all about him, and a Treatment ſuitable to the State of Diſcredit before-mentioned, and this continued till he be made ſenſible, and aſhamed of his Fault, I imagine there will be no need of any other Correction, nor ever any Occaſion to come to Blows. The Neceſſity of ſuch Chaſtiſement is uſually the Conſequence only of former Indulgencies or Neglects. If vicious Inclinations were watched from the Beginning, and the firſt Irregularities which they cauſed, corrected by thoſe gentler Ways, we ſhould ſeldom have to do with more than one Diſorder at once; which would be eaſily ſet right, without any Stir or Noiſe, and not require ſo harſh a Diſcipline as Beating. Thus, one by one, as they appeared, they might all be weeded out, without any Signs or Memory that ever they had been there. But we letting their Faults (by indulging and humouring our little Oes) grow up, till they are ſturdy and numerous, and the Deformity of them makes us aſhamed and uneaſy, we are fain to come to the Plough and the Harrow; the Spade and the Pic Ax, muſt go deep to come at the Roots; and all the Force, Skill, and Diligence we can uſe, is ſcarce enough to cleanſe the viciated Seed-Plat, overgrown with Weeds, and reſtore us the Hopes of Fruits, to reward our Pains in its Seaſon.

§ 85. This Courſe, if obſerved, will ſpare both Father and Child the Trouble of repeated Injunctions, and multiplyed Rules of Doing and Forbearing: For I am of Opinion, that of thoſe Actions which tend to vicious Habits (which are thoſe alone that a Father ſhould interpoſe his Authority and Commands in) none ſhould be forbidden Children, till they are found guilty of them. For ſuch untimely Prohibitions, if they do nothing worſe, do at leaſt ſo much towards teaching and allowing them, that they ſuppoſe, that Children may be guilty of them, who would poſſibly be ſafer in the Ignorance of any ſuch Faults: And the beſt Remedy to ſtop them, is, as I have ſaid, to ſhew *Wonder* and *Amazement* at any ſuch Action, as hath a vicious Tendency, when it is firſt taken Notice in a Child. For Example; when he is firſt found in a Lye, or any ill-natured Trick, the firſt Remedy ſhould be, to talk to him of it as a *ſtrange monſtrous Matter*, that it could not be imagined he would have done; and ſo ſhame him out of it.

§. 86. It

§. 86. It will be (it is like) objected, that whatſoever I fancy of the Tractableneſs of Children, and the Prevalency of thoſe ſofter Ways of Shame and Commendation, yet there are many, who will never apply themſelves to their Books, and to what they ought to learn, unleſs they are ſcourged to it. This, I fear, is nothing but the Language of ordinary Schools and Faſhion, which have never ſuffered the other to be tryed as it ſhould be, in Places where it could be taken Notice of. *Why*, elſe, *does the learning of* Latin *and* Greek *need the Rod, when* French *and* Italian *need it not?* Children learn to dance and fence without Whipping; nay, Arithmetick, Drawing, *&c.* they apply themſelves well enough to without Beating: Which would make one ſuſpect, that there is ſomething ſtrange, unnatural, and diſagreeable to that Age, in the Things required in the Grammar-Schools, or in the Methods uſed there, that Children cannot be brought to, without the Severity of the Laſh, and hardly with that too; or elſe, that it is a Miſtake, that thoſe Tongues could not be taught them without beating.

§. 87. But let us ſuppoſe ſome ſo negligent or idle, that they will not be brought to learn by the gentle Ways propoſed; for we muſt grant, that there will be Children found of all Tempers; yet it does not thence follow, that the rough Diſcipline of the Cudgel is to be uſed to all. Nor can any one be concluded unmanageable by the *milder Methods* of Government, till they have been *thoroughly tryed* upon him; and if they will not prevail with him to uſe his Endeavours, and do what is in his Power to do, we make no Excuſes for the Obſtinate. Blows are the proper Remedies for thoſe; but Blows laid on in a Way different from the ordinary. He that wilfully neglects his Book, and ſtubbornly refuſes any Thing he can do, required of him by his Father, expreſſing himſelf in a poſitive ſerious Command, ſhould not be corrected with two or three angry Laſhes, for not performing his Taſk, and the ſame Puniſhment repeated again and again upon every the like Default: But when it is brought to that Paſs, that Wilfulneſs evidently ſhews itſelf, and makes Blows neceſſary, I think the Chaſtiſement ſhould be a little more ſedate, and a little more ſevere, and the Whipping (mingled with Admonition between) ſo continued, till the Impreſſions of it on the Mind were found legible in the Face, Voice, and Submiſſion of the Child, not ſo ſenſible of the Smart, as of the Fault he has been guilty of, and melting in true Sorrow under it. If ſuch a Correction as this, tryed ſome few Times at fit Diſtances, and carried to the utmoſt Severity, with the viſible Diſpleaſure of the Father all the while, will not work the Effect, turn the Mind, and produce a future Compliance, what can be hoped from *Blows*, and to what Purpoſe ſhould they be any more uſed? *Beating*, when you can expect no Good from it, will look more like the Fury of an enraged Enemy, than the Good-Will of a compaſſionate Friend; and ſuch

Chaſtiſement carries with it only Provocation, without any Proſpect of Amendment. If it be any Father's Misfortune to have a Son thus perverſe and untractable, I know not what more he can do, but pray for him. But I imagine, if a right Courſe be taken with Children from the Beginning, very few will be found to be ſuch; and when there are any ſuch Inſtances, they are not to be the Rule for the Education of thoſe, who are better natured, and may be managed with better Uſage.

§. 88. If a *Tutor* can be got, that, thinking himſelf in the Father's Place, charged with his Care, and reliſhing theſe Things, will at the Beginning apply himſelf to put them in Practice, he will afterwards find his Work very eaſy; and you will, I gueſs, have your Son in a little Time a greater Proficient in both Learning and Breeding than perhaps you imagine. But let him by no Means beat him at any Time, without your Conſent and Direction; at leaſt 'till you have Experience of his Diſcretion and Temper. But yet to keep up his Authority with his Pupil, beſides concealing that he has not the Power of the Rod, you muſt be ſure to uſe him with great Reſpect yourſelf, and cauſe all your Family to do ſo too: For you cannot expect your Son ſhould have any Regard for one, whom he ſees you, or his Mother, or others ſlight. If you think him worthy of Contempt, you have choſen amiſs; and if you ſhew any Contempt of him, he will hardly eſcape it from your Son: And whenever that happens, whatever Worth he may have in himſelf, and Abilities for this Employment, they are all loſt to your Child, and can afterwards never be made uſeful to him. *Tutor.*

§. 89. As the Father's Example muſt teach the Child Reſpect for his Tutor, ſo the Tutor's Example muſt lead the Child into thoſe Actions he would have him do. His Practice muſt by no Means croſs his Precepts, unleſs he intend to ſet him wrong. It will be to no Purpoſe for the Tutor to talk of the Reſtraint of the Paſſions, whilſt any of his own are let looſe; and he will in vain endeavour to reform any Vice or Indecency in his Pupil, which he allows in himſelf. Ill Patterns are ſure to be followed more than good Rules; and therefore he muſt alſo carefully preſerve him from the Influence of ill Precedents, eſpecially the moſt dangerous of all, the Examples of the Servants; from whoſe Company he is to be kept, not by Prohibitions, for that will but give him an Itch after it, but by other Ways I have mentioned.

§. 90. In all the whole Buſineſs of Education, there is nothing like to be leſs harkened to, or harder to be well obſerved, than what I am now going to ſay; and that is, That Children ſhould, from their firſt Beginning to talk, have ſome *diſcreet, ſober*, nay, *wiſe* Perſon about them, whoſe Care it ſhould be to faſhion them aright, and keep them from all Ill, eſpecially the Infection of bad Company. I think this *Governor.*

Pro-

Province requires great *Sobriety*, *Temperance*, *Tenderneſs*, *Diligence*, and *Diſcretion*; Qualities hardly to be found united in Perſons, that are to be had for ordinary Salaries; nor eaſily to be found any where. As to the Charge of it, I think it will be the Money beſt laid out, that can be, about our Children; and therefore, though it may be expenſive more than is ordinary, yet it cannot be thought dear. He that at any Rate procures his Child a good Mind, well principled, tempered to Virtue and Uſefulneſs, and adorned with Civility and Good Breeding, makes a better Purchaſe for him, than if he laid out the Money for an Addition of more Earth to his former Acres. Spare it in Toys and Play-Games, in Silk and Ribbonds, Laces, and other uſeleſs Expences, as much as you pleaſe; but be not ſparing in ſo neceſſary a Part as this. It is not good Huſbandry to make his Fortune rich and his Mind poor. I have often, with great Admiration, ſeen People laviſh it profuſely in tricking up their Children in fine Clothes, lodging and feeding them ſumptuouſly, allowing them more than enough of uſeleſs Servants, and yet at the ſame Time ſtarve their Minds, and not take ſufficient Care to cover that, which is the moſt ſhameful Nakedneſs, *viz.* their natural wrong Inclinations and Ignorance. This I can look on as no other than a ſacrificing to their own Vanity, it ſhewing more their Pride, than true Care of the Good of their Children. Whatſoever you employ to the Advantage of your Son's Mind, will ſhew your true Kindneſs, though it be to the leſſening of his Eſtate. A wiſe and good Man can hardly want either the Opinion or Reality of being great and happy; but he that is fooliſh or vicious, can be neither great nor happy, what Eſtate ſoever you leave him: And I aſk you, Whether there be not Men in the World, whom you had rather have your Son be with five hundred Pounds *per Annum*, than ſome other you know with five thouſand Pounds?

§. 91. The Conſideration of Charge ought not therefore to deter thoſe who are able. The great Difficulty will be where to find a *proper Perſon*: For thoſe of ſmall Age, Parts, and Virtue, are unfit for this Employment; and thoſe that have greater, will hardly be got to undertake ſuch a Charge. You muſt therefore look out early, and enquire every where; for the World has People of all Sorts. And I remember, *Montaigne* ſays, in one of his Eſſays, That the learned *Caſtalio* was fain to make Trenchers at *Baſle*, to keep himſelf from ſtarving, when his Father would have given any Money for ſuch a Tutor for his Son, and *Caſtalio* have willingly embraced ſuch an Employment upon very reaſonable Terms; but this was for want of Intelligence.

§. 92. If you find it difficult to meet with ſuch a Tutor as we deſire, you are not to wonder. I only can ſay, ſpare no Care nor Coſt to get ſuch an one. All Things are to be had that Way: And I dare aſſure you, that if you can get a good one,

you will never repent the Charge; but will always have the Satisfaction to think it the Money, of all other, the beſt laid out. But be ſure take no Body upon Friends, or Charity, no, nor bear great Commendations. Nay, if you will do as you ought, the Reputation of a ſober Man, with a good Stock of Learning, (which is all uſually required in a Tutor) will not be enough to ſerve your Turn. In this Choice, be as curious as you would be in that of a Wife for him; for you muſt not think of Tryal, or Changing afterwards: That will cauſe great Inconvenience to you, and greater to your Son. When I conſider the Scruples and Cautions I here lay in your Way, methinks it looks as if I adviſed you to ſomething, which I would have offered at, but in Effect not done. But he that ſhall conſider, how much the Buſineſs of a Tutor, rightly employed, lies out of the Road, and how remote it is from the Thoughts of many, even of thoſe who propoſe to themſelves this employment, will perhaps be of my Mind, that one fit to educate and form the Mind of a young Gentleman is not every where to be found, and that more than ordinary Care is to be taken in the Choice of him, or elſe you may fail of your End.

§. 93. The Character of a ſober Man and a Scholar, is, as I have above obſerved, what every one expects in a Tutor. This generally is thought enough, and is all that Parents commonly look for: But when ſuch an one has emptied out into his Pupil all the Latin and Logick he has brought from the Univerſity, will that Furniture make him a fine Gentleman? Or can it be expected, that he ſhould be better bred, better ſkilled in the World, better principled in the Grounds and Foundations of true Virtue and Generoſity, than his young *Tutor* is?

To form a young Gentleman as he ſhould be, it is fit his *Governor* ſhould himſelf be well bred, underſtand the Ways of Carriage, and Meaſures of Civility in all the Variety of Perſons, Times, and Places, and keep his Pupil, as much as his Age requires, conſtantly to the Obſervation of them. This is an Art not to be learnt nor taught by Books: Nothing can give it but good Company, and Obſervation joined together. The Taylor may make his Clothes modiſh, and the Dancing-Maſter give Faſhion to his Motions, yet neither of theſe, though they ſet off well, make a well-bred Gentleman; no, though he have Learning to boot, which, if not well managed, makes him more impertinent and intolerable in Converſation. Breeding is that which ſets a Gloſs upon all his other good Qualities, and renders them uſeful to him, in procuring him the Eſteem and Good-Will of all that he comes near. Without good Breeding his other Accompliſhments make him paſs but for proud, conceited, vain, or fooliſh.

Courage in an ill-bred Man has the Air, and eſcapes not the Opinion of Brutality. Learning becomes Pedantry; Wit, Buffoonry; Plainneſs, Ruſticity; Good Nature, Fawning. And

And there cannot be a good Quality in him, which Want of Breeding will not warp and disfigure to his Disadvantage. Nay Virtue and Parts, though they are allowed their due Commendation, yet are not enough to procure a Man a good Reception, and make him welcome wherever he comes. No body contents himself with rough Diamonds, and wears them so, who would appear with advantage. When they are polished and set, then they give a Lustre. Good Qualities are the substantial Riches of the Mind; but it is Good-breeding sets them of: And he that will be acceptable, must give Beauty as well as Strength to his Actions. Solidity, or even Usefulness, is not enough: A graceful Way and Fashion in every Thing, is that which gives the Ornament and Liking: And, in most Cases, the Manner of doing is of more Consequence than the Thing done; and upon that depends the Satisfaction or Disgust wherewith it is received. This, therefore, which lies not in the putting off the Hat, nor making of Compliments, but in a due and free Composure of Language, Looks, Motion, Posture, Place, *&c.* suited to Persons and Occasions, and can be learned only by Habit and Use, though it be above the Capacity of Children, and Little Ones should not be perplexed about it, yet it ought to be begun, and in a good Measure learned by a young Gentleman whilst he is under a Tutor, before he comes into the World upon his own Legs; for then usually it is too late to hope to reform several habitual Indecencies which lie in little Things. For the Carriage is not as it should be, until it is become natural in every Part, falling, as skilful Musicians Fingers do, into harmonious Order, without Care, and without Thought. If in Conversation a Man's Mind be taken up with a sollicitous Watchfulness about any Part of his Behaviour, instead of being mended by it, it will be constrained, uneasy, and ungraceful.

Besides, this Part is most necessary to be formed by the Hands and Care of a *Governor*; because, though the Errors committed in Breeding are the first that are taken Notice of by others, yet they are the last that any one is told of; not but that the Malice of the World is forward enough to tattle of them; but it is always out of his Hearing, who should make Profit of their Judgment, and reform himself by their Censure. And, indeed, this is so nice a Point to be meddled with, that even those who are Friends, and wish it were mended, scarce ever dare mention it, and tell those they love, that they are guilty in such or such Cases of Ill-Breeding. Errors in other Things may often with Civility be shewn another; and it is no Breach of Good-Manners or Friendship, to set him right in other Mistakes; but Good Breeding itself allows not a Man to touch upon this, or to insinuate to another, that he is guilty of Want of Breeding. Such Information can come only from those who have Authority over them; and from them too it comes very hardly and harshly to a grown Man; and, however

ſoftened, goes but ill down with any one, who has lived ever ſo little in the World. Wherefore it is neceſſary, that this Part ſhould be the *Governor*'s principal Care, that an habitual Gracefulneſs, and Politeneſs in all his Carriage, may be ſettled in his Charge, as much as may be, before he goes out of his Hands; and that he may not need Advice in this Point, when he has neither Time nor Diſpoſition to receive it, nor has any body left to give it him. The *Tutor*, therefore, ought, in the firſt Place to be well bred: And a young Gentleman, who gets this one Qualification from his *Governor*, ſets out with great Advantage, and will find, that this one Accompliſhment will more open his Way to him, get him more Friends, and carry him farther in the World, than all the hard Words, or real Knowledge, he has got from the liberal Arts, or his *Tutor*'s learned *Encyclopædia*. Not that thoſe ſhould be neglected, but by no Means preferred, or ſuffered to thruſt out the other.

§. 94. Beſides being well-bred, the *Tutor* ſhould know the World well: The Ways, the Humours, the Follies, the Cheats, the Faults of the Age he is fallen into, and particularly of the Country he lives in. Theſe he ſhould be able to ſhew to his Pupil, as he finds him capable; teach him Skill in Men and their Manners; pull off the Maſk which their ſeveral Callings and Pretences cover them with, and make his Pupil diſcern what lies at the Bottom, under ſuch Appearance, that he may not as unexperienced young Men are apt to do, if they are unwarned, take one Thing for another; judge by the Outſide, and give himſelf up to Shew, and the Inſinuation of a fair Carriage. or an obliging Application. A Governor ſhould teach his Scholar to gueſs at, and beware of the Deſigns of Men he hath to do with, neither with too much Suſpicion, nor too much Confidence; but, as the young Man is, by Nature, moſt inclined to either Side, rectify him, and bend him the other Way. He ſhould accuſtom him to make, as much as is poſſible, a true Judgment of Men by thoſe Marks which ſerve beſt to ſhew what they are, and give a Proſpect into their Inſide, which often ſhews itſelf in little Things, eſpecially when they are not in Parade, and upon their Guard. He ſhould acquaint him with the true State of the World, and diſpoſe him to think no Man better or worſe, wiſer or fooliſher, than he really is. Thus, by ſafe and inſenſible Degrees, he will paſs from a Boy to a Man; which is the moſt hazardous Step in all the whole Courſe of Life. This, therefore, ſhould be carefully watched, and a young Man with great Diligence handed over it; and not, as now uſually is done, be taken from a *Governor*'s Conduct, and all at once thrown into the World under his own, not without manifeſt Dangers of immediate Spoiling; there being nothing more frequent than Inſtances of the great Looſeneſs, Extravagance, and Debauchery, which young Men have run into as ſoon as they have been let looſe from a ſevere and ſtrict Education:

Which

Which, I think, may be chiefly imputed to their wrong Way of Breeding, eſpecially in this Part; for having been bred up in great Ignorance of what the World truly is, and finding it quite another Thing, when they come into it, than what they were taught it ſhould be, and ſo imagined it was, are eaſily perſuaded, by other Kind of Tutors, which they are ſure to meet with, that the Diſcipline they were kept under, and the Lectures that were read to them, were but the Formalities of Education, and the Reſtraints of Childhood; that the Freedom belonging to Men, is to take their Swing in a full Enjoyment of what was before forbidden them. They ſhew the young Novice the World full of faſhionable and glittering Examples of this every where, and he is preſently dazzled with them. My young Maſter failing not to be willing to ſhew himſelf a Man, as much as any of the Sparks of his Years, lets himſelf looſe to all the Irregularities he finds in the moſt debauched; and thus courts Credit and Manlineſs, in the caſting off the Modeſty and Sobriety he has till then been kept in; and thinks it brave, at his firſt ſetting out, to ſignalize himſelf in running counter to all the Rules of Virtue which have been preached to him by his Tutor.

The ſhewing him the World as really it is, before he comes wholly into it, is one of the beſt Means, I think, to prevent this Miſchief. He ſhould, by Degrees, be informed of the Vices in Faſhion, and warned of the Applications and Deſigns of thoſe, who will make it their Buſineſs to corrupt him. He ſhould be told the Arts they uſe, and the Trains they lay; and now and then have ſet before him the tragical or ridiculous Example, of thoſe, who are ruining or ruined this Way. The Age is not like to want Inſtances of this Kind, which ſhould be made Land-Marks to him, that by the Diſgraces, Diſeaſes, Beggary, and Shame of hopeful young Men thus brought to Ruin, he may be precautioned, and be made ſee, how thoſe join in the Contempt and Neglect of them that are undone, who, by Pretences of Friendſhip and Reſpect, lead them into it, and help to prey upon them whilſt they were undoing: That he may ſee, before he buys it by a too dear Experience, that thoſe who perſuade him not to follow the ſober Advices he has received from his *Governors*, and the Counſel of his own Reaſon, which they call being governed by others, do it only, that they may have the Government of him themſelves; and make him believe, he goes like a Man of himſelf, by his own Conduct, and for his own Pleaſure, when in Truth he is wholly as a Child led by them into thoſe Vices which beſt ſerve their Purpoſes. This is a Knowledge, which, upon all Occaſions, a *Tutor* ſhould endeavour to inſtil, and by all Methods try to make him comprehend, and thoroughly reliſh.

I know it is often ſaid, that to diſcover to a young Man the Vices of the Age, is to teach them him. That, I confeſs, is a

good deal ſo, according as it is done; and therefore requires a diſcreet Man of Parts, who knows the World, and can judge of the Temper, Inclination, and weak Side of his Pupil. This farther is to be remembered, that it is not poſſible now (as perhaps formerly it was) to keep a young Gentleman from Vice, by a total Ignorance of it, unleſs you will, all his Life, mue him up in a Cloſet, and never let him go into Company. The longer he is kept thus hoodwinked, the leſs he will ſee when he comes abroad into open Day light, and be the more expoſed to be a Prey to himſelf and others. And an old Boy, at his firſt Appearance, with all the Gravity of his Ivy-Buſh about him, is ſure to draw on him the Eyes and Chirping of the whole Town Volery; amongſt which, there will not be wanting ſome Birds of Prey, that will preſently be on the Wing for him.

The only Fence againſt the World, is, a thorough Knowledge of it, into which a young Gentleman ſhould be entered by Degrees, as he can bear it; and the earlier the better, ſo he be in ſafe and ſkilful Hands to guide him. The ſcene ſhould be gently opened, and his Entrance made Step by Step, and the Dangers pointed out that attend him, from the ſeveral Degrees, Tempers, Deſigns, and Clubs of Men. He ſhould be prepared to be ſhocked by ſome, and careſſed by others; warned who are like to oppoſe, who to miſlead, who to undermine him, and who to ſerve him. He ſhould be inſtructed how to know and diſtinguiſh them; where he ſhould let them ſee, and when diſſemble the Knowledge of them, and their Aims and Workings. And if he be too forward to venture upon his own Strength and Skill, the Perplexity and Trouble of a Miſadventure now and then, that reaches not his Innocence, his Health, or Reputation, may not be an ill Way to teach him more Caution.

This, I confeſs, containing one great Part of Wiſdom, is not the Product of ſome ſuperficial Thoughts, or much Reading; but the Effect of Experience and Obſervation in a Man, who has lived in the World with his Eyes open, and converſed with Men of all Sorts: And therefore I think it of moſt Value to be inſtilled into a young Man, upon all Occaſions which offer themſelves, that when he comes to launch into the Deep himſelf, he may not be like one at Sea without a Line, Compaſs, or Sea-Chart; but may have ſome Notice before hand of the Rocks and Shoals, the Currents and Quickſands, and know a little how to ſteer, that he ſink not, before he get Experience. He that thinks not this of more Moment to his Son, and for which he more needs a Governor, than the Languages and learned Sciences, forgets of how much more Uſe it is to judge right of Men, and manage his affairs wiſely with them, than to ſpeak *Greek* and *Latin*, or argue in Mood and Figure; or to have his Head filled with the abſtruſe Speculations of Natural Philoſophy, and Metaphyſicks; nay, than to be well verſed in *Greek*

and

and *Roman* Writers, though that be much better for a Gentleman, than to be a good Peripatetick or Carteſian, becauſe thoſe ancient Authors obſerved and painted Mankind well, and give the beſt Light into that Kind of Knowledge. He that goes into the Eaſtern Parts of *Aſia*, will find able and acceptable Men, without any of theſe; but without Virtue, Knowledge of the World, and Civility, an accompliſhed and valuable Man can be found no where.

A great Part of the Learning now in Faſhion in the Schools of *Europe*, and that goes ordinarily into the Round of Education, a Gentleman may, in a good Meaſure, be unfurniſhed with, without any great Diſparagement to himſelf, or prejudice to his Affairs. But Prudence and good Breeding are in all the Stations and Occurrences of Life neceſſary; and moſt young Men ſuffer in the Want of them, and come rawer and more awkward into the World, than they ſhould, for this very Reaſon, becauſe theſe Qualities, which are of all others the moſt neceſſary to be taught, and ſtand moſt in need of the Aſſiſtance and Help of a Teacher, are generally neglected, and thought but a ſlight, or no Part of a *Tutor*'s Buſineſs. *Latin* and Learning make all the Noiſe; and the main Streſs is laid upon his Proficiency in Things, a great Part whereof belong not to a Gentleman's Calling; which is to have the Knowledge of a Man of Buſineſs, a Carriage ſuitable to his Rank, and to be eminent and uſeful in his Country, according to his Station. Whenever either ſpare Hours from that, or an Inclination to perfect himſelf in ſome Parts of Knowledge, which his *Tutor* did but juſt enter him in, ſets him upon any Study, the firſt Rudiments of it which he learned before, will open the Way enough for his own Induſtry to carry him as far as his Fancy will prompt, or his Parts enable him to go. Or, if he thinks it may ſave his Time and Pains to be helped over ſome Difficulties by the Hand of a Maſter, he may then take a Man that is perfectly well ſkilled in it, or chooſe ſuch an one as he thinks fitteſt for his Purpoſe. But to initiate his Pupil in any Part of Learning, as far as is neceſſary for a young Man in the Ordinary Courſe of his Studies, an ordinary Skill in the *Governor* is enough. Nor is it requiſite that he ſhould be a thorough Scholar, or poſſeſs in Perfection all thoſe Sciences, which it is convenient a young Gentleman ſhould have a Taſte of in ſome general View, or ſhort Syſtem. A Gentleman that would penetrate deeper, muſt do it by his own Genius and Induſtry afterward: For no Body ever went far in Knowledge, or became eminent in any of the Sciences, by the Diſcipline and Conſtraint of a Maſter.

The great Work of a *Governor*, is to faſhion the Carriage, and form the Mind; to ſettle in his Pupil good Habits, and the Principles of Virtue and Wiſdom; to give him by little and little a View of Mankind, and work him into a Love and Imitation of what is excellent and praiſe-worthy; and in the Proſecution

Proſecution of it, to give him Vigor, Activity, and Induſtry. The Studies, which he ſets him upon, are but as it were the Exerciſes of his Faculties, and Employment of his Time, to keep him from Sauntering and Idleneſs, to teach him Application, and accuſtom him to take Pains, and to give him ſome little Taſte of what his own Induſtry muſt perfect. For who expects, that under a *Tutor* a young Gentleman ſhould be an accompliſhed Critick, Orator, or Logician? go to the Bottom of Metaphyſicks, natural Philoſophy, or Mathematicks? or be a Maſter in Hiſtory or Chronology? Though ſomething of each of theſe is to be taught him: But it is only to open the Door, that he may look in, and as it were begin an Acquaintance, but not to dwell there: And a *Governor* would be much blamed that ſhould keep his Pupil too long, and lead him too far in moſt of them. But of Good-Breeding, Knowledge of the World, Virtue, Induſtry, and a Love of Reputation, he cannot have too much: And if he have theſe, he will not long want what he needs or deſires of the other.

And ſince it cannot be hoped he ſhould have Time and Strength to learn all Things, moſt Pains ſhould be taken about that which is moſt neceſſary; and that principally looked after, which will be of moſt and frequenteſt Uſe to him in the World.

Seneca complaints of the contrary Practice in his Time; and yet the *Burgerſdicius*'s and the *Scheiblers* did not ſwarm in thoſe Days, as they do now in theſe. What would he have thought, if he had lived now, when the *Tutors* think it their great Buſineſs to fill the Studies and Heads of their Pupils with ſuch Authors as theſe? He would have had much more Reaſon to ſay, as he does, *Non Vitæ ſed Scholæ diſcimus*, we learn not to live, but to diſpute; and our Education fits us rather for the Univerſity, than the World. But it is no Wonder if thoſe who make the Faſhion, ſuit it to what they have, and not to what their Pupils want. The Faſhion being once eſtabliſhed, who can think it ſtrange, that in this, as well as in all other Things, it ſhould prevail? And that the greateſt Part of thoſe, who find their Account in an eaſy Submiſſion to it, ſhould be ready to cry out *Hereſy*, when any one departs from it. It is never the leſs Matter of Aſtoniſhment, that Men of Quality and Parts ſhould ſuffer themſelves to be ſo far miſled by Cuſtom and implicit Faith. Reaſon, if conſulted with, would adviſe, that their Children's Time ſhould be ſpent in acquiring what might be uſeful to them when they come to be Men, rather than to have their Heads ſtuffed with a deal of Traſh, a great Part whereof they uſually never do (it is certain they never need to) think on again as long as they live; and ſo much of it as does ſtick by them, they are only the worſe for. This is ſo well known, that I appeal to Parents themſelves, who have been at Coſt to have their young Heirs taught it, whether it be not ridiculous for their Sons to have any Tincture of that Sort of Learning, when they come abroad into the World; whether any Appearance of it would not leſſen

leſſen and diſgrace them in Company. And that certainly muſt be an admirable Acquiſition, and deſerves well to make a Part in Education, which Men are aſhamed of, where they are moſt concerned to ſhew their Parts and Breeding.

There is yet another Reaſon why Politeneſs of Manners, and Knowledge of the World, ſhould principally be looked after in a *Tutor*; and that is, becauſe a Man of Parts and Years may enter a Lad far enough in any of thoſe Sciences, which he has no deep Inſight into himſelf. Books in theſe will be able to furniſh him, and give him Light and Precedency enough to go before a young Follower: But he will never be able to ſet another right in the Knowledge of the World, and above all in Breeding who is a Novice in them himſelf.

This is a Knowledge he muſt have about him, worn into him by Uſe and Converſation, and a long forming himſelf by what he has obſerved to be practiſed and allowed in the beſt Company. This, if he has it not of his own, is no where to be borrowed for the Uſe of his Pupil: or, if he could find pertinent Treatiſes of it in Books, that would reach all the Particulars of an *Engliſh* Gentleman's Behaviour, his own ill-faſhioned Example, if he be not well-bred himſelf, would ſpoil all his Lectures; it being impoſſible that any one ſhould come forth well-faſhioned out of unpoliſhed ill-bred Company.

I ſay this, not that I think ſuch a *Tutor* is every Day to be met with, or to be had at the ordinary Rates; but that thoſe who are able, may not be ſparing of Enquiry or Coſt in what is of ſo great Moment; and that other Parents, whoſe Eſtates will not teach to greater Salaries, may yet remember what they ſhould principally have an Eye to in the Choice of one to whom they would commit the Education of their Children, and what Part they ſhould chiefly look after themſelves, whilſt they are under their Care, and as often as they come within their Obſervation; and not think that all lies in *Latin* and *French*, or ſome dry Syſtems of Logick and Philoſophy.

Familiarity.

§. 95. But to return to our Method again. Though I have mentioned the Severity of the Father's Brow, and the Awe ſettled thereby in the Mind of Children when young, as one main Inſtrument whereby their Education is to be managed; yet I am far from being of an Opinion that it ſhould be continued all along to them, whilſt they are under the Diſcipline and Goverment of Pupilage. I think it ſhould be relaxed as faſt as their Age, Diſcretion, and good Behaviour could allow it; even to that Degree, that a Father will do well, as his Son grows up, and is capable of it, to *talk Familiarly* with him; nay, *aſk his Advice and conſult* with him about thoſe Things wherein he has any Knowledge or Underſtanding. By this the Father will gain two Things, both of great Moment: The one is, that it will put ſerious Conſiderations into his Son's Thoughts, better than any Rules or Advices he

he can give him. The ſooner you *treat him as a Man*, the ſooner he will begin to be one: And if you admit him into ſerious Diſcourſes ſometimes with you, you will inſenſibly raiſe his Mind above the uſual Amuſements of Youth, and thoſe trifling Occupations which it is commonly waſted in. For it is eaſy to obſerve, that many young Men continue longer in the Thought and Converſation of School-Boys, than otherwiſe they would, becauſe the Parents keep them at that Diſtance, and in that low Rank, by all their Carriage to them.

§. 96. Another Thing of greater Conſequence, which you will obtain by ſuch a Way of treating him, will be *his Friendſhip*. Many Fathers, though they proportion to their Sons liberal Allowances, according to their Age and Condition, yet they keep the Knowledge of their Eſtates and Concerns from them, with as much Reſervedneſs, as if they were guarding a Secret of State from a Spy or an Enemy. This, if it looks not like Jealouſy, yet it wants thoſe Marks of Kindneſs and Intimacy which a Father ſhould ſhew to his Son, and no Doubt often hinders or abates that Cheerfulneſs and Satisfaction wherewith a Son ſhould addreſs himſelf to, and rely upon his Father. And I cannot but often wonder to ſee Fathers, who love their Sons very well, yet ſo order the Matter by a conſtant Stiffneſs, and a Mien of Authority and Diſtance to them all their Lives, as if they were never to enjoy, or have any Comfort from thoſe they love beſt in the World, until they had loſt them, by being removed into another. Nothing cements and eſtabliſhes Friendſhip and Good-Will ſo much as *confident Communication* of Concernments and Affairs. Other Kindneſſes, without this, leave ſtill ſome Doubts: But when your Son ſees you open your Mind to him; when he finds, that you intereſt him in your Affairs, as Things you are willing ſhould in their Turns come into his Hands, he will be concerned for them, as for his own, wait his Seaſon with Patience, and love you in the mean Time, who keep him not at the Diſtance of a Stranger. This will alſo make him ſee, that the Enjoyment you have, is not without Care; which the more he is ſenſible of, the leſs will he envy you the Poſſeſſion, and the more think himſelf happy under the Management of ſo favourable a Friend, and ſo careful a Father. There is ſcarce any young Man of ſo little Thought, or ſo void of Senſe, that would not be glad of a *ſure Friend*, that he might have Recourſe to, and freely conſult on Occaſion. The Reſervedneſs and Diſtance that Fathers keep, often deprive their Sons of that Refuge, which would be of more Advantage to them than an hundred Rebukes and Chidings. Would your Son engage in ſome Frolick, or take a Vagary, were it not much better he ſhould do it with, than without your Knowledge? For ſince Allowances for ſuch Things muſt be made to young Men, the more you know of his Intrigues and Deſigns, the better will you be able to prevent great Miſchiefs; and by letting him ſee what is like to

follow

follow, take the right Way of prevailing with him to avoid leſs Inconveniences. Would you have him open his Heart to you, and aſk your Advice, you muſt begin to do ſo with him firſt and by your Carriage beget that Confidence.

§. 97. But whatever he conſults you about unleſs it lead to to ſome fatal and irremediable Miſchief, be ſure you adviſe only as a Friend of more Experience; but with your Advice, mingle nothing of Command or Authority, nor more than you would to your equal, or a Stranger. That would be to drive him for ever from any farther demanding, or receiving Advantage from your Counſel. You muſt conſider, that he is a young Man, and has Pleaſures and Fancies, which you are paſſed. You muſt not expect his Inclinations ſhould be juſt as yours, nor that at twenty he ſhould have the ſame Thoughts you have at fifty. All that you can wiſh, is, that ſince Youth muſt have ſome Liberty, ſome Out-leaps, they might be with the Ingenuity of a Son, and *under the Eye of a Father*, and then no very great Harm can come of it. The Way to obtain this as I ſaid before, is (according as you find him capable) to talk with him about your Affairs, propoſe Matters to him *familiarly*, and aſk his Advice; and when he ever lights on the Right, follow it as his; and if he ſucceeds well, let him have the Commendation. This will not at all leſſen your Authority, but increaſe his Love and Eſteem of you. Whilſt you keep your Eſtate, the Staff will ſtill be in your own Hands; and your Authority the ſurer, the more it is ſtrengthened with *Confidence* and *Kindneſs*. For you have not that Power you ought to have over him, till he comes to be more afraid of offending ſo good a Friend, than of loſing ſome Part of his future Expectation.

§. 98. Familiarity of Diſcourſe, if it can become a Father to his Son, may much more be condeſcended to by a Tutor to his Pupil. All their Time together ſhould not be ſpent in reading of Lectures, and magiſterially dictating to him, what he is to obſerve and follow. Hearing him in his Turn, and uſing him to reaſon about what is propoſed, will make the Rules go down the eaſier, and ſink the deeper, and will give him a Liking to Study and Inſtruction: And he will then begin to value Knowledge, when he ſees, that it enables him to Diſcourſe, and he finds the Pleaſure and Credit of bearing a Part in the Converſation, and of having his Reaſons ſometimes approved, and hearkened to: Particularly in Morality, Prudence, and Breeding, Caſes ſhould be put to him, and his Judgment aſked. This opens the Underſtanding better than Maxims, how well ſoever explained, and ſetties the Rules better in the Memory for practice. This Way lets Things into the Mind, which ſtick there, and retain their Evidence with them; whereas Words at beſt are faint Repreſentations, being not ſo much as the true Shadows of Things, and are much ſooner forgotten. He will bet-

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ter comprehend the Foundations and Meaſures of Decency and Juſtice, and have livelier, and more laſting Impreſſions of what he ought to do, by giving his Opinion on Caſes propoſed, and reaſoning with his Tutor on fit Inſtances, than by giving a ſilent, negligent, ſleepy Audience to his Tutor's Lectures; and much more than by captious logical Diſputes, or ſet Declamations of his own, upon any Queſtion. The one ſets the Thoughts upon Wit and falſe Colours, and not upon Truth; the other teaches Fallacy, Wrangling, and Opiniatrey; and they are both of them Things that ſpoil the Judgment, and put a Man out of the Way of right and fair Reaſoning; and therefore carefully to be avoided by one who would improve himſelf, and be acceptable to others.

Reverence.

§. 99. When, by making your Son ſenſible that he depends on you, and is in your Power, you have eſtabliſhed your Authority; and by being inflexibly ſevere in your Carriage to him, when obſtinately perſiſting in any ill-natured Trick, which you have forbidden, eſpecially Lying, you have imprinted on his Mind that Awe, which is neceſſary: And, on the other Side, when (by permitting him the full Liberty due to his Age, and laying no Reſtraint in your Preſence to thoſe childiſh Actions and Gaiety of Carriage, which, whilſt he is very young, are as neceſſary to him as Meat or Sleep) you have reconciled him to your Company, and made him ſenſible of your Care and Love of him, by Indulgence and Tenderneſs eſpecially careſſing him on all Occaſions wherein he does any Thing well, and being kind to him after a thouſand Faſhions, ſuitable to his Age, which Nature teaches Parents better than I can: When I ſay, by theſe Ways of Tenderneſs and Affection, which Parents never want for their Children, you have alſo planted in him a particular Affection for you, he is then in the State you could deſire, and you have formed in his Mind that true *Reverence* which is always afterwards carefully to be continued, and maintained in both Parts of it, *Love* and *Fear*, as the great Principles whereby you will always have Hold upon him, to turn his Mind to the Ways of Virtue and Honour.

Temper.

§. 100. When this Foundation is once well laid, and you find this Reverence begin to work in him, the next Thing to be done, is carefully to conſider his *Temper*, and the particular Conſtitution of his Mind. Stubbornneſs, Lying, and ill natured Actions, are not (as has been ſaid) to be permitted in him from the Beginning, whatever his Temper be. Thoſe Seeds of Vices are not to be ſuffered to take any Root, but muſt be carefully weeded out, as ſoon as ever they begin to ſhew themſelves in him; and your Authority is to take place, and influence his Mind from the very Dawning of Knowledge in him, that it may operate as a natural Principle, whereof he never perceived the Beginning, never knew that it was, or could

could be otherwiſe. By this, if the *Reverence* he owes you be eſtabliſhed early, it will always be ſacred to him, and it will be as hard for him to reſiſt it, as the Principles of his Nature.

§. 101. Having thus very early ſet up your Authority, and, by the gentler Applications of him, ſhamed him out of what leads towards any immoral Habit, as ſoon as you have obſerved it in him, (for I would by no Means have Chiding uſed, much leſs Blows, until Obſtinacy and Incorrigibleneſs make it abſolutely neceſſary) it will be fit to conſider which Way the natural Make of his *Mind inclines* him. Some Men, by the unalterable Frame of their Conſtitutions, are *ſtout*, others *timorous*; ſome *confident*, others *modeſt*, *tractable*, or *obſtinate*, *curious*, or *careleſs*, *quick* or *ſlow*. There are not more Differences in Men's Faces, and the outward Lineaments of their Bodies, than there are in the Makes and Tempers of their Minds; only there is this Difference, that the diſtinguiſhing Characters of the Face, and the Lineaments of the Body, grow more plain and viſible with Time and Age; but the peculiar *Phyſiognomy of the Mind* is moſt diſcernable in Children, before Art and Cunning have taught them to hide their Deformities, and conceal their ill-Inclinations, under a diſſembled Outſide.

§. 102. Begin therefore betimes nicely to obſerve your Son's *Temper*; and that, when he is under leaſt Reſtraint, in his Play, and as he thinks out of your Sight: See what are his *predominant Paſſions*, and *prevailing Inclinations*; whether he be fierce or mild, bold or baſhful, compaſſionate or cruel, open or reſerved, *&c.* for as theſe are different in him, ſo are your Methods to be different, and your Authority muſt hence take Meaſures to apply itſelf different Ways to him. Theſe *native Propenſities*, theſe Prevalencies of Conſtitution, are not to be cured by Rules, or a direct Conteſt, eſpecially thoſe of them that are the humbler and meaner Sort, which proceed from Fear and Lowneſs of Spirit, though with Art they may be much mended and turned to good Purpoſes. But this, be ſure, after all is done, the Byaſs will always hang on that Side that Nature firſt placed it: And if you carefully obſerve the Characters of his Mind, now in the firſt Scenes of his Life, you will ever after be able to judge which Way his Thoughts lean, and what he aims at even hereafter, when, as he grows up, the Plot thickens, and he puts on ſeveral Shapes to act it.

§. 103. I told you before, that Children love *Liberty*; and therefore they ſhould be brought to do the *Dominion*. Things that are fit for them, without feeling any Reſtraint laid upon them. I now tell you, they love ſomething more, and that is *Dominion*: And this is the firſt Original of moſt vicious Habits, that are ordinary and natural. This Love of *Power* and Dominion ſhews itſelf very early, and that in theſe two Things.

§. 104.

§. 104. 1. We ſee Children, (as ſoon almoſt as they are born, I am ſure long before they can ſpeak) cry, grow peeviſh, ſullen, and out of Humour, for nothing but to have their *Wills*. They would have their Deſires ſubmitted to by others; they contend for a ready Compliance from all about them, eſpecially from thoſe that ſtand near, or beneath them in Age or Degree, as ſoon as they come to conſider others with thoſe Diſtinctions.

§. 105. Another Thing wherein they ſhew their Love of Dominion, is, their Deſires to have Things to be theirs: They would have *Propriety* and Poſſeſſion, pleaſing themſelves with the Power which that ſeems to give, and the Right, they thereby have, to diſpoſe of them as they pleaſe. He that has not obſerved theſe two Humours working very betimes in Children, has taken little Notice of their Actions: And he who thinks that theſe two Roots of almoſt all the Injuſtice and Contention that ſo diſturb Human Life are not early to be weeded out, and contrary Habits introduced, neglects the proper Seaſon to lay the Foundations of a good and worthy Man. To do this, I imagine theſe following Things may ſomewhat conduce.

Craving.

§. 106. 1. That a Child ſhould never be ſuffered to have what he *craves*, much leſs what he *crys for*, I had ſaid, *or ſo much as ſpeaks for:* But that being apt to be miſunderſtood, and interpreted as if I meant a Child ſhould never ſpeak to his Parents for any Thing, which will perhaps be thought to lay too great a Curb on the Minds of Children, to the Prejudice of that Love and Affection which ſhould be between them and their Parents, I ſhall explain myſelf a little more particularly. It is fit that they ſhould have Liberty to declare their Wants to their Parents, and that with all Tenderneſs they ſhould be hearkened to, and ſupplied, at leaſt whilſt they are very little. But it is one Thing to ſay I am hungry, another to ſay I would have Roaſt Meat. Having declared their Wants, their natural Wants, the Pain they feel from Hunger, Thirſt, Cold, or any other Neceſſity of Nature, it it is the Duty of their Parents, and thoſe about them, to relieve them: But Children muſt leave it to the Choice and Ordering of their Parents, what they think propereſt for them, and how much; and muſt not be permitted to chooſe for themſelves, and ſay, I would have Wine, or White-bread: The very naming of it ſhould make them loſe it.

§. 107. That which Parents ſhould take Care of here, is to diſtinguiſh between the Wants of Fancy, and thoſe of Nature; which *Horace* has well taught them to do in this Verſe:

Queis humana ſibi doleat natura negatis.

Thoſe are truly natural Wants, which Reaſon alone, with-

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out ſome other Help, is not able to fence againſt, nor keep from diſturbing us. The Pains of Sickneſs and Hurts, Hunger, Thirſt, and Cold, Want of ſleep, and reſt or Relaxation of the Part wearied with Labour, are what all Men feel, and the beſt diſpoſed Minds cannot but be ſenſible of their Uneaſineſs; and therefore ought, by fit Application, to ſeek their removal, though not with Impatience, or over-great Haſte, upon the firſt Approaches of them, where Delay does not threaten ſome irreparable Harm. The Pains that come from the Neceſſities of Nature, are Monitors to us to beware of greater Miſchiefs, which they are the Forerunners of; and therefore they muſt not be wholely neglected, nor ſtrained too far. But yet the more Children can be inured to Hardſhips of this Kind, by a wiſe Care to make them ſtronger in Body and Mind, the better it will be for them. I need not here give any Caution to keep within the Bounds of doing them good, and to take Care, that what Children are made to ſuffer, ſhould neither break their Spirits, nor injure their Health, Parents being but too apt of themſelves to incline more than they ſhould to the ſofter Side.

But whatever Compliance the Neceſſities of Nature may require, the Wants of Fancy Children ſhould never be gratified in nor ſuffered to *mention*. The very *ſpeaking* for any ſuch Thing ſhould make them loſe it. Clothes, when they need, they muſt have; but if they *ſpeak* for this Stuff, or that Colour, they ſhould be ſure to go without it. Not that I would have Parents purpoſely croſs the Deſires of their Children in Matters of Indifferency; on the contrary, where their Carriage deſerves it, and one is ſure it will not corrupt, or effeminate their Minds, and make them fond of Trifles, I think all Things ſhould be contrived, as much as could be, to their Satisfaction, that they might find the Eaſe and Pleaſure of doing well. The beſt for Children is, that they ſhould not place any Pleaſure in ſuch Things at all, nor regulate their Delight by their Fancies, but be indifferent to all that Nature has made ſo. This is what their Parents and Teachers ſhould chiefly aim at; but until this be obtained, all that I oppoſe here, is the Liberty of *Aſking*, which, in theſe Things of Conceit, ought to be reſtrained by a conſtant Forfeiture annexed to it.

This may, perhaps, be thought a little too ſevere by the natural Indulgence of tender Parents; but yet it is no more than neceſſary: For ſince the Method I propoſe is to baniſh the Rod, this Reſtraint of their Tongues will be of great Uſe to ſettle that Awe we have elſewhere ſpoken of, and to keep up in them the Reſpect and Reverence due to their Parents. Next, it will teach them to keep in, and ſo maſter their Inclinations. By this Means they will be brought to learn the Art of ſtifling their Deſires, as ſoon as they riſe up in them, when they are eaſieſt to be ſubdued: For giving Vent gives Life and Strength to our Appetites; and he that has the Confidence to turn his

Wiſhes

Wiſhes into Demands, will be but a little Way from thinking he ought to obtain them. This I am ſure; every one can more eaſily bear a Denial from himſelf, than from any body elſe. They ſhould therefore be accuſtomed betimes to conſult, and make Uſe of their Reaſon, before they give Allowance to their Inclinations. 'Tis a great Step towards the Maſtery of our Deſires, to give this Stop to them, and ſhut them up in Silence. This Habit got by Children, of ſtaying the Forwardneſs of their Fancies, and deliberating whether it be fit or no, before they *ſpeak*, will be of no ſmall Advantage to them in Matters of greater Conſequence, in the future Courſe of their Lives: For that which I cannot too often inculcate, is, that whatever the Matter be, about which it is converſant, whether great or ſmall, the main (I had almoſt ſaid only) Thing to be conſidered, in every Action of a Child, is, what Influence it will have upon his Mind; what Habit it tends to, and is like to ſettle in him; how it will become him when he is bigger; and, if it be encouraged, whither it will lead him, when he is grown up.

My Meaning therefore is not that Children ſhould purpoſely be made uneaſy; this would reliſh too much of Inhumanity and Ill-nature, and be apt to infect them with it. They ſhould be brought to deny their Appetites; and their Minds, as well as Bodies, be made vigorous, eaſy, and ſtrong, by the Cuſtom of having their Inclinations in Subjection, and their Bodies exerciſed with Hardſhips: But all this, without giving them any Mark or Apprehenſion of Ill-will towards them. The conſtant Loſs of what they *craved* or *carved to* themſelves, ſhould teach them Modeſty, Submiſſion, and a Power to forbear: But the rewarding their Modeſty and Silence, by giving them what they liked, ſhould alſo aſſure them of the Love of thoſe, who rigorouſly exacted this Obedience. The contenting themſelves now in the Want of what they wiſh for, is a Virtue, that another Time ſhould be rewarded with what is ſuited and acceptable to them; which ſhould be beſtowed on them as if it were a natural Conſequence of their good Behaviour, and not a Bargain about it. But you will loſe your Labour, and what is more, their Love and Reverence too, if they can receive from others what you deny them. This is to be kept very ſtaunch, and carefully to be watched. And here the Servants come again in my Way.

Curioſity. §. 108. If this be begun betimes, and they accuſtom themſelves early to ſilence their Deſires, this uſeful Habit will ſettle them; and, as they come to grow up in Age and Diſcretion, they may be allowed greater Liberty, when Reaſon comes to ſpeak in them, and not Paſſion: For, whenever Reaſon would ſpeak, it ſhould be hearkened to. But as they ſhould never be heard, when they ſpeak for any particular Thing they would *have*, unleſs it be firſt propoſed to them; ſo they ſhould always be heard, and fairly and kindly anſwered, when

when they aſk after any thing they would *know*, and deſire to be informed about. *Curioſity* ſhould be as carefully *cheriſhed* in Children, as other Appetites ſuppreſſed.

Recreation.

However ſtrict an Hand is to be kept upon all Deſires of Fancy, yet there is one Caſe wherein Fancy muſt be permitted to ſpeak, and be hearkened to alſo. *Recreation* is as neceſſary as Labour or Food. But becauſe there can be no *Recreation* without Delight, which depends not always on Reaſon, but oftner on Fancy, it muſt be permitted Children not only to divert themſelves, but to do it after their own Faſhion, provided it be innocently, and without Prejudice to their Health and therefore in this Caſe they ſhould not be denied, if they propoſed any particular Kind of *Recreation*. Though I think, in a well-ordered Education, they will ſeldom be brought to the Neceſſity of aſking, any ſuch Liberty: Care ſhould be taken, that what is of Advantage to them, they ſhould always do with Delight; and before they are wearyed with one, they ſhould be timely *diverted* to ſome other uſeful Employment. But if they are not yet brought to that Degree of Perfection, that one Way of Improvement can be made a *Recreation* to them, they muſt be let looſe to the Childiſh Play they fancy; which they ſhould be weaned from, by being made ſurfeit of it: But from Things of Uſe, that they are employed in, they ſhould always be ſent away with an Appetite, at leaſt be diſmiſſed before they are tired, and grow quite ſick of it, that ſo they may return to it again, as to a Pleaſure that diverts them. For you muſt never think them ſet right, till they can find Delight in the Practice of Laudable Things: and the uſeful Exerciſes of the Body and Mind, taking their Turns, make their Lives and Improvement pleaſant in a continued Train of *Recreations*, wherein the wearied Part is conſtantly relieved and refreſhed. Whether this can be done in every Temper, or whether Tutors and Parents will be at the Pains, and have the Diſcretion and Patience to bring them to this, I know not; but that it may be done in moſt Children, if a right Courſe be taken to raiſe in them the Deſire of Credit, Eſteem, and Reputation, I do not at all doubt. And when they have ſo much true Life put into them, they may freely be talked with about what moſt *delights* them, and be directed, or let looſe to it; ſo that they may perceive that they are beloved and cheriſhed, and that thoſe under whoſe Tuition they are, are not Enemies to their Satisfaction. Such a Management will make them in Love with the Hand that directs them, and the Virtue they are directed to.

This farther Advantage may be made by a free Liberty permitted them in their *Recreations*, that it will diſcover their natural Tempers, ſhew their Inclinations and Aptitudes, and thereby direct wiſe Parents in the Choice, both of the Courſe of Life and Employment they ſhall deſign them for, and of fit Remedies, in the mean Time, to be applied to whatever Bent of

of Nature they may obſerve moſt likely to miſlead any of their Children.

Complaints. §. 109. 2. Children who live together, often ſtrive for Maſtery, whoſe Wills ſhall carry it over the reſt. Whoever begins the *Conteſt*, ſhould be ſure to be croſſed in it. But not only that, but they ſhould be taught to have all the *Deference*, *Complaiſance*, and *Civility* one for another imaginable. This, when they ſee it procures them Reſpect, Love and Eſteem, and that they loſe no Superiority by it, they will take more Pleaſure in, than in inſolent Domineering; for ſo plainly is the other.

The Accuſations of Children one againſt another, which uſually are but the Clamours of Anger and Revenge, deſiring Aid, ſhould not be favourably received, nor hearkened to. It weakens and effeminates their Minds to ſuffer them to *Complain*; and if they endure ſometimes croſſing, or Pain from others, without being permitted to think it ſtrange or intolerable, it will do them no Harm to learn Sufferance, and harden them early. But though you give no Countenance to the *Complaints* of the *Querulous*, yet take Care to curb the Inſolence and Ill Nature of the Injurious. When you obſerve it yourſelf, reprove it before the injured Party: But if the *Complaint* be of ſomething really worth your Notice, and Prevention another Time, then reprove the Offender by himſelf alone, out of Sight of him that complained, and make him go and aſk Pardon, and make Reparation: Which coming thus, as it were from him himſelf, will be the more cheerfully performed, and more kindly received the Love ſtrengthened between them, and a Cuſtom of Civility grow familiar amongſt your Children.

Liberality. §. 110. 3. As to the having and poſſeſſing of Things, teach them to part with what they have eaſily and freely to their Friends, and let them find by Experience, that the moſt *liberal* has always the moſt Plenty, with Eſteem and Commendation to boot, and they will quickly learn to practiſe it. This, I imagine, will make Brothers and Siſters kinder and civiller to one another, and conſequently to others, than twenty Rules about good Manners, with which Children are ordinarily perplexed and cumbered. Covetouſneſs and the Deſire of having in our Poſſeſſion, and under our Dominion, more than we have Need of, being the Root of all Evil, ſhould be early and carefully weeded out, and the contrary Quality of a Readineſs to impart to others implanted. This ſhould be encouraged by great Commendation and Credit, and conſtantly taking Care, that he loſes nothing by his *Liberality*. Let all the Inſtances he gives of ſuch Freeneſs be always repayed, and with Intereſt; and let him ſenſibly perceive, that the Kindneſs he ſhews to others is no ill Huſbundry for himſelf; but that it brings a Return of Kindneſs both from thoſe that receive it, and thoſe who look on. Make this a Conteſt among Children who

who ſhall out-do one another this Way: And by this Means by a conſtant Practice, Children having made it eaſy to themſelves to part with what they have, good Nature may be ſettled in them into an Habit, and they may take Pleaſure, and pique themſelves in being *kind*, *liberal*, and *civil* to others.

If Liberality ought to be encouraged, certainly great Care is to be taken, that Children tranſgreſs not the Rules of *Juſtice*: And whenever they do, they ſhould be ſet-right, and if there be Occaſion for it, ſeverely rebuked. *Juſtice.*

Our firſt Actions being guided more by Self-love, than Reaſon or Reflection, it is no Wonder that in Children they ſhould be very apt to deviate from the juſt Meaſures of Right and Wrong; which are in the Mind the Reſult of improved Reaſon and ſerious Meditation. This, the more they are apt to miſtake, the more careful Guard ought to be kept over them; and every the leaſt Slip in this great ſocial Virtue taken Notice of, and rectified; and that in Things of the leaſt Weight and Moment, both to inſtruct their Ignorance, and prevent ill Habits; which, from ſmall Beginnings, in Pins and Cherry ſtones, will, if let alone, grow up to higher Frauds, and be in Danger to end at laſt in down-right hardened Diſhoneſty. The firſt Tendency to any *Injuſtice* that appears muſt be ſuppreſſed, with a ſhew of Wonder and Abhorrency in the Parent and Governors. But becauſe Children cannot well comprehend what *Injuſtice* is, till they underſtand Property, and how particular Perſons come by it, the ſafeſt Way to ſecure *Honeſty*, is to lay the Foundations of it early in Liberality, and an Eaſineſs to part with to others whatever they have or like themſelves. This may be taught them early, before they have Language and Underſtand enough to form diſtinct Notions of Property, and to know what is theirs by a peculiar Right, excluſive of others. And ſince Children ſeldom have any Thing but by Gift, and that for the moſt Part from their Parents, they may be at firſt taught not to take or keep any Thing, but what is given them by thoſe whom they take to have a Power over it: And as their Capacities enlarge other Rules and Caſes of *Juſtice*, and Rights concerning *Meum* and *Tuum*, may be propoſed and inculcated. If any Act of *Injuſtice* in them appears to proceed not from Miſtake, but a Perverſeneſs in their Wills, when a gentle Rebuke and Shame will not reform this irregular and covetous Inclination, rougher Remedies muſt be applied: And it is but for the Father or Tutor to take and keep from them ſomething that they value, and think their own, or order ſomebody elſe to do it; and by ſuch Inſtances, make them ſenſible what little Advantage they are like to make by poſſeſſing themſelves *unjuſtly* of what is another's, whilſt there are in the World ſtronger and more Men than they. But if an ingenuous Deteſtation of this ſhameful Vice be but carefully and early inſtilled into them, as I think it may, that is the true

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and genuine Method to obviate this Crime; and will be a better Guard againſt *Diſhoneſty*, than any Conſiderations drawn from Intereſt; Habits working more conſtantly, and with greater Facility, than Reaſon; which, when we have moſt Need of it, is ſeldom fairly conſulted, and more rarely obeyed.

§. 111. *Crying* is a Fault that ſhould not be tolerated in Children, not only for the unpleaſant and unbecoming Noiſe it fills the Houſe with, but for more conſiderable Reaſons, in Reference to the Children themſelves; which is to be our Aim in Education. *Crying.*

Their *Crying* is of two Sorts, either *ſtubborn* and *domineering*, or *querelous* and *whineing*.

1. Their *Crying* is very often a ſtriving for Maſtery, and an open Declaration of their Inſolence or Obſtinacy. When they have not the Power to obtain their Deſire, they will, by their *Clamour* and *Sobbing*, maintain their Title and Right to it. This is an avowed continuing their Claim, and a Sort of Remonſtrance againſt the Oppreſſion and Injuſtice of thoſe who deny them what they have a Mind to.

§. 112. 2. Sometimes their *Crying* is the Effect of Pain, or true Sorrow, and a *Bemoaning* themſelves under it.

Theſe two, if carefully obſerved, may, by the Mein, Looks, and Actions, and particularly by the Tone of their Crying, be eaſily diſtinguiſhed; but neither of them muſt be ſuffered, much leſs encouraged.

1. The obſtinate or *ſtomackful Crying* ſhould by no Means be permitted, becauſe it is but another Way of flattering their Deſires, and encouraging thoſe Paſſions, which it is our main Buſineſs to ſubdue: And if it be, as often it is, upon the receiving any Correction, it quite Defeats all the good Effects of it; for any Chaſtiſement which leaves them in this declared Oppoſition only ſerves to make them worſe. The Reſtraints and Puniſhments layed on Children are all miſapplied and loſt, as far as they do not prevail over their Wills, teach them to ſubmit their Paſſions, and make their Minds ſupple and pliant to what their Parents Reaſon adviſes them now, and ſo prepare them to obey what their own Reaſon ſhall adviſe hereafter. But if, in any Thing wherein they are croſſed, they may be ſuffered to go away *crying*, they confirm themſelves in their Deſires, and cheriſh the ill Humour, with a Declaration of their Right, and a Reſolution to ſatisfy their Inclination the firſt Opportunity. This, therefore, is another Argument againſt the frequent Uſe of Blows: For, whenever you come to that Extremity, it is not enough to whip or beat them; you muſt do it, till you find you have ſubdued their Minds, till with Submiſſion and Patience they yield to the Correction; which you ſhall beſt diſcover by their *Crying*, and their ceaſing from it upon your Bidding. Without this, the Beating of Children is but a paſſionate Tyranny over them; and it is mere Cruelty, and not Correction,

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to put their Bodies in Pain, without doing their Minds any good. As this gives us a Reaſon why Children ſhould ſeldom be corrected, ſo it alſo prevents their being ſo: For if, whenever they are chaſtiſed, it were done thus without Paſſion, ſoberly, and yet effectually too, laying on the Blows and Smart not furiouſly, and all at once, but ſlowly, with Reaſoning between, and with Obſervation how it wrought, ſtopping when it had made them pliant, penitent and yielding, they would ſeldom need the like Puniſhment again, being made careful to avoid the Fault, that deſerved it. Beſides, by this Means, as the Puniſhment would not be loſt for being too little, and not effectual, ſo it would be kept from being too much, if we gave off as ſoon as we perceived that it reached the Mind, and that was bettered. For ſince the Chiding or Beating of Children ſhould be always the leaſt that poſſibly may be, that which is laid on in the Heat of Anger ſeldom obſerves that Meaſure, but is commonly more than it ſhould be, though it prove leſs than enough.

§. 113. 2. Many Children are apt to *cry* upon any little Pain they ſuffer, and the leaſt Harm that befalls them puts them into *Complaints* and *Bawling*. This few Children avoid: For it being the firſt and natural Way to declare their Sufferings or Wants, before they can ſpeak, the Compaſſion that is thought due to their tender Age fooliſhly encourages, and continues it in them long after they can ſpeak. It is the Duty, I confeſs, of thoſe about Children, to compaſſionate them, whenever they ſuffer any Hurt; but not to ſhew it in pitying them. Help and eaſe them the beſt you can, but by no Means bemoan them. This ſoftens their Mind, and makes them yield to the little Harms that happen to them; whereby they ſink deeper into that Part, which alone feels, and make larger Wounds there, than otherwiſe they would. They ſhould be hardened againſt all Sufferings, eſpecially of the Body, and have no Tenderneſs but what riſes from an ingenuous Shame, and a quick Senſe of Reputation. The many Inconveniences this Life is expoſed to, require we ſhould not be too ſenſible of every little Hurt. What our Minds yield not to, makes but a ſlight Impreſſion, and does us but very little Harm. It is the Suffering of our Spirits that gives and continues the Pain. This Brawneſs and Inſenſibility of Mind, is the beſt Armour we can have againſt the common Evils and Accidents of Life; and being a Temper that is to be got by Exerciſe and Cuſtom, more than any other Way, the Practice of it ſhould be begun betimes; and happy is he that is taught it early. That Effeminacy of Spirit, which is to be prevented or cured, as nothing, that I know, ſo much encreaſes in Children as *Crying*, ſo nothing, on the other Side, ſo much checks and reſtrains, as their being hindered from that Sort of *Complaining*. In the little Harms they ſuffer from Knocks and Falls, they ſhould not be pitied for falling, but bid do ſo again; which, beſides that it ſtops their *Crying*,

is a better Way to cure their Heedleſſneſs, and prevent their Tumbling another Time, than either chiding or bemoaning them. But let the Hurts they receive be what they will, ſtop their *Crying*, and that will give them more Quiet and Eaſe at preſent, and harden them for the future.

§. 114. The former Sort of *Crying* requires Severity to ſilence it; and where a Look, or a poſitive Command will not do it, Blows muſt: For it proceeding from Pride, Obſtinacy, and Stomach, the Will, where the Fault lies, muſt be bent, and made to comply, by a Rigour ſufficient to maſter it. But this latter, being ordinarily from Softneſs of Mind, a quite contrary Cauſe ought to be treated with a gentler Hand. Perſuaſion, or diverting the Thoughts another Way, or laughing at their *Whining*, may perhaps be at firſt the proper Method: But for this, the Circumſtances of the Thing, and the particular Temper of the Child, muſt be conſidered. No certain unvariable Rules can be given about it; but it muſt be left to the Prudence of the Parents or Tutor. But this, I think, I may ſay in general, that there ſhould be a conſtant Diſcountenancing of this Sort of *Crying* alſo; and that the Father, by his Authority, ſhould always ſtop it, mixing a greater Degree of Roughneſs in his Looks or Words, proportionably as the Child is of a greater Age, or a ſturdier Temper: But always let it be enough to ſilence their *Whimpering*, and put an End to the Diſorder.

Fool-hardineſs.

§. 115. *Cowardice* and *Courage* are ſo nearly related to the fore-mentioned Tempers, that it may not be amiſs here to take Notice of them. Fear is a Paſſion that, if rightly governed, has its Uſe; and, though Self-Love ſeldom fails to keep it watchful and high enough in us, yet there may be an Exceſs on the daring Side. *Fool hardineſs* and Inſenſibility of Danger, being as little reaſonable, as trembling and ſhrinking at the Approach of every little Evil. Fear was given us as a Monitor to quicken our Induſtry, and keep us upon our Guard againſt the Approaches of Evil; and, therefore, to have no Apprehenſion of Miſchief at Hand, not to make a juſt Eſtimate of the Danger, but heedleſly to run into it, be the Hazard what it will, without conſidering of what Uſe or Conſequence it may be, is not the Reſolution of a rational Creature, but brutiſh Fury. Thoſe who have Children of this Temper, have nothing to do but a little to awaken their Reaſon, which Self-preſervation will quickly diſpoſe them to hearken to, unleſs, which is uſually the Caſe, ſome other Paſſion hurries them on head long, without Senſe, and without Conſideration. A Diſlike of Evil is ſo natural to Mankind, that no body, I think, can be without Fear of it, Fear being nothing but an Uneaſineſs under the Apprehenſion of that coming upon us which we Diſlike. And, therefore, when any one runs into Danger, we may ſay it is under the Conduct of Ignorance,

Ignorance, or the Command of ſome more imperious Paſſion, no body being ſo much an Enemy to himſelf, as to come within the Reach of Evil, out of free Choice, and court Danger for Danger's Sake. If it be therefore Pride, Vain-Glory, or Rage, that ſilences a Child's Fear, or makes him not hearken to its Advice, thoſe are by fit Means to be abated, that a little Conſideration may allay his Heat, and make him bethink himſelf, whether this Attempt be worth the Venture. But this being a Fault that Children are not ſo often guilty of, I ſhall not be more particular in its Cure. Weakneſs of Spirit is the more common Defect, and therefore will require the greater Care.

Fortitude is the Guard and Support of the other Virtues; and without Courage a Man will ſcarce keep ſteady to his Duty, and fill up the Character of a truly worthy Man. *Fortitude.*

Courage, that makes us bear up againſt Dangers that we fear, and Evils that we feel, is of great Uſe in an Eſtate, as ours is in this Life, expoſed to Aſſaults on all Hands: And therefore it is very adviſeable to get Children into this Armour as early as we can. Natural Temper, I confeſs, does here a great deal: But even where that is defective, and the Heart is in itſelf weak and timorous, it may, by a right Management, be brought to a better Reſolution. What is to be done to prevent breaking Childrens Spirits by frightful Apprehenſions inſtilled into them when young, or bemoaning themſelves under every little Suffering, I have already taken Notice: How to harden their Tempers, and raiſe their *Courage*, if we find them too much ſubject to Fear, is farther to be conſidered. *Courage.*

True Fortitude I take to be the quiet Poſſeſſion of a Man's Self, and a undiſturbed doing his Duty, whatever Evil beſets or Danger lies in his Way. This there are ſo few Men attain to, that we are not to expect it from Children. But yet ſomething may be done: And a wiſe Conduct, by inſenſible Degrees, may carry them farther than one expects.

The Neglect of this great Care of them, whilſt they are young, is the Reaſon, perhaps, why there are ſo few that have this Virtue in its full Laaitude, when they are Men. I ſhould not ſay this in a Nation ſo naturally brave, as ours is, did I think, that true Fortitude required nothing but Courage in the Field, and a Contempt of Life in the Face of an Enemy. This, I confeſs, is not the leaſt Part of it, nor can be denied the Laurels and Honours alway juſtly due to the Valour of thoſe who venture their Lives for their Country. But yet this is not all. Dangers attack us in other Places, beſides the Field of Battle; and, though Death be the King of Terrors, yet Pain, Diſgrace and Poverty have frightful Looks, able to diſcompoſe moſt Men, whom they ſeem ready to ſeize on: And there are thoſe who contemn ſome

of theſe, and yet are heartily frighted with the other. True Fortitude is prepared for Dangers of all Kinds, and unmoved, whatſoever Evil it be that threatens. I do not mean unmoved with any Fear at all. Where Danger ſhews itſelf, Apprehenſion cannot, without Stupidity, be wanting. Where Danger is, Senſe of Danger ſhould be, and ſo much Fear as ſhould keep us awake, and excite our Attention, Induſtry and Vigour, but not diſturb the calm Uſe of our Reaſon, nor hinder the Execution of what that dictates.

Cowardice.

The firſt Step to get this noble and manly Steadineſs is, what I have above mentioned, carefully to keep Children from Frights of all Kinds, when they are young. Let not any fearful Apprehenſions be talked into them, nor terrible Objects ſurprize them. This often ſo ſhatters and diſcompoſes the Spirits, that they never recover it again; but during their whole Life, upon the firſt Suggeſtion or Appearance of any terrifying Idea, are ſcattered and confounded; the Body is enervated, and the Mind diſturbed, and the Man ſcarce himſelf, or capable of any compoſed or rational Action. Whether this be from an habitual Motion of the animal Spirits, introduced by the firſt ſtrong Impreſſion, or from the Alteration of the Conſtitution by ſome more unaccountable Way, this is certain, that ſo it is. Inſtances of ſuch, who in a weak timorous Mind have borne, all their whole Lives through, the Effects of a Fright when they where young, are every where to be ſeen; and therefore as much as may be to be prevented.

The next Thing is, by gentle Degrees, to accuſtom Children to thoſe Things they are too much afraid of. But here great Caution is to be uſed, that you do not make too much Haſte, nor attempt this Cure too early, for Fear leſt you increaſe the Miſchief, inſtead of remedying it. Little ones in Arms may be eaſily kept out of the Way of terrifying Objects, and till they can talk and underſtand what is ſaid to them, are ſcarce capable of that Reaſoning and Diſcourſe, which ſhould be uſed, to let them know there is no Harm in thoſe frightful Objects, which we would make them familiar with, and do, to that Purpoſe, by gentle Degrees, bring nearer and nearer to them. And therefore it is ſeldom there is need of any Application to them of this Kind till after they can run about and talk. But yet, if it ſhould happen that Infants ſhould have taken Offence at any Thing which cannot be eaſily kept out of their Way, and that they ſhew Marks of Terror as often as it comes in Sight, all the Allays of Fright, by diverting their Thoughts, or mixing pleaſant and agreeable Appearances with it, muſt be uſed, till it be grown familiar and inoffenſive to them.

I think we may obſerve, that, when Children are firſt born, all Objects of Sight, that do not hurt the Eyes, are indifferent to them; and they are no more afraid of a Blackamoor, or a Lion,

Lion, than of their Nurſe, or a Cat. What is it then, that that afterwards, in certain Mixtures of Shape and Colour, comes to affright them? Nothing but the Apprehenſions of Harm that accompanies thoſe Things. Did a Child ſuck every Day a new Nurſe, I make account it would be no more affrighted with the Change of Faces at Six Months old than at Sixty. The Reaſon then why it will not come to a Stranger, is, becauſe having been accuſtomed to receive its Food and kind Uſage only from one or two, that are about it, the Child apprehends by coming into the Arms of a Stranger, the being taken from what delights and feeds it, and every Moment ſupplies its Wants, which it often feels, and therefore fears when the Nurſe is away.

Timorouſneſs.

The only Thing we naturally are afraid of, is Pain, or Loſs of Pleaſure. And, becauſe theſe are not annexed to any Shape, Colour, or Size of viſible Objects, we are frighted with none of them, till either we have felt Pain from them, or have Notions put into us, that they will do us Harm. The pleaſant Brightneſs, and Luſtre of Flame and Fire ſo delights Children, that at firſt they always deſire to be handling of it: But when conſtant Experience has convinced them, by the exquiſite Pains it has put them to, how cruel and unmerciful it is, they are afraid to touch it, and carefully avoid it. This being the Ground of Fear, it is not hard to find whence it ariſes, and how it is to be cured in all miſtaken Objects of Terror. And when the Mind is confirmed againſt them, and has got a Maſtery over itſelf, and its uſual Fears, in lighter Occaſions, it is in good Preparation to meet more real Dangers. Your Child ſhrieks, and runs away at the Sight of a Frog: Let another catch it, and lay it down at a good Diſtance from him: At firſt accuſtom him to look upon it: when he can do that, then to come nearer to it, and and ſee it leap without Emotion; then to touch it lightly when it is held faſt in another's Hand; and ſo on, till he can come to handle it as confidently as a Butterfly, or a Sparrow. By the ſame Way any other vain Terrors may be removed, if Care be taken, that you go not too faſt, and puſh not the Child on to a new Degree of Aſſurance, till he be thoroughly confirmed in the former. And thus the young Soldier is to be trained on to the Warfare of Life; wherein Care is to be taken, that more Things be not repreſented as dangerous than really are ſo; and then, that whatever you obſerve him to be more frightened at than he ſhould, you be ſure to tole him on to by inſenſible Degrees, till at laſt, quitting his Fears, he maſters the Difficulty, and comes off with Applauſe. Succeſſes of this Kind, often repeated, will make him find, that Evils are not always ſo certain, or ſo great, as our Fears repreſent them; and that the Way to avoid them is not to run away, or be diſcompoſed, dejected, and deterred by Fear, where either our Credit or Duty requires us to go on.

But

Hardineſs.

But ſince the great Foundation of Fear in Children is Pain, the Way to harden, and fortify Children againſt Fear and Danger, is to accuſtom them to ſuffer Pain. This, it is poſſible, will be thought, by kind Parents, a very unnatural Thing towards their Children; and by moſt, unreaſonable, to endeavour to reconcile any one to the Senſe of Pain, by bringing it upon him. It will be ſaid, it may perhaps give the Child an Averſion for him that makes him ſuffer, but can never recommend to him Suffering itſelf. This is a ſtrange Method: You will not have Children whipped and puniſhed for their Faults, but you would have them tormented for doing well, or for Tormenting's Sake. I doubt not but ſuch Objections as theſe will be made, and I ſhall be thought inconſiſtent with myſelf, or phantaſtical, in propoſing it. I confeſs it is a Thing to be managed with great Diſcretion, and therefore it falls not out amiſs, that it will not be received and reliſhed but by thoſe who conſider well, and look into the Reaſon of Things. I would not have Children much beaten for their Faults, becauſe I would not have them think bodily Pain the greateſt Puniſhment: And I would have them, when they do well, be ſometimes put in Pain, for the ſame Reaſon, that they may be accuſtomed to bear it without looking on it as the greateſt Evil. How much Education may reconcile young People to Pain and Sufferance, the Examples of *Sparta* does ſufficiently ſhew: And they who have once brought themſelves not to think bodily Pain the greateſt Evils, or that which they ought to ſtand moſt in fear of, have made no ſmall Advance towards Virtue. But I am not ſo fooliſh to propoſe the *Lacedæmonian* Diſcipline in our Age or Conſtitution. But yet I do ſay, that enuring Children gently to ſuffer ſome Degrees of Pain, without ſhrinking, is a Way to gain Firmneſs to their Minds, and lay a Foundation for Courage and Reſolution, in the future Part of their Lives.

Not to bemoan them, or permit them to bemoan themſelves, on every little Pain they ſuffer, is the firſt Step to be made. But of this I have ſpoken elſewhere.

The next Thing is ſometimes deſignedly to put them in Pain: But Care muſt be taken that this be done when the Child is in good Humour, and ſatisfied of the good Will and Kindneſs of him that hurts him, at the Time that he does it. There muſt no Marks of Anger or Diſpleaſure, on the one Side; nor Compaſſion, or Repenting, on the other, go along with it: And it muſt be ſure to be no more than the Child can bear, without repining or taking it amiſs, or for a Puniſhment. Managed by theſe Degrees, and with ſuch Circumſtances, I have ſeen a Child run away laughing, with good ſmart Blows of a Wand on his Back, who would have cried for an unkind Word, and been very ſenſible of the Chaſtiſement of a cold Look, from the ſame Perſon. Satisfy a Child, by a conſtant Courſe of your

Care

Care and Kindneſs, that you perfectly love him, and he may, by Degrees, be accuſtomed to bear very painful and rough Uſage from you, without flinching or complaining: And this we ſee Children do every Day in Play one with another. The ſofter you find your Child is, the more you are to ſeek Occaſions, at fit Times thus to harden him. The great Art in this is to begin with what is but very little painful, and to proceed by inſenſible Degrees, when you are playing, and in Good-Humour with him, and ſpeaking well of him: And when you have once got him to think himſelf made Amends for his Suffering, by the Praiſe is given him for his Courage; when he can take a Pride in giving ſuch Marks of his Manlineſs, and can prefer the Reputation of being brave and ſtout, to the avoiding a little Pain, or the ſhrinking under it; you need not deſpair in Time, and by the Aſſiſtance of his growing Reaſon, to maſter his Timorouſneſs, and mend the Weakneſs of his Conſtitution. As he grows bigger, he is to be ſet upon bolder Attempts than his natural Temper carries him to; and whenever he is obſerved to flinch from what one has Reaſon to think he would come off well in, if he had but Courage to undertake that he ſhould be aſſiſted in at firſt, and by Degrees ſhamed to, till at laſt Practice has given more Aſſurance, and with a Maſtery; which muſt be rewarded with great Praiſe, and the good Opinion of others, for his Performance. When by theſe Steps he has got Reſolution enough not to be deterred, from what he ought to do, by the Apprehenſion of Danger; when Fear does not, in ſudden or hazardous Occurrences, diſcompoſe his Mind, ſet his Body a trembling, and make him unfit for Action, or run away from it, he has then the Courage of a rational Creature: And ſuch an Hardineſs we would endeavour, by Cuſtom and Uſe, to bring Children to, as proper Occaſions come in our Way.

Cruelty.

§. 116. One Thing I have frequently obſerved in Children, that when they have got Poſſeſſion of any poor Creature, they are apt to uſe it ill: They often *torment*, and treat very roughly, young Birds, Butterflies, and ſuch other poor Animals, which fall into their Hands, and that with a ſeeming Kind of Pleaſure. This, I think, ſhould be watched in them, and if they incline to any ſuch Cruelty, they ſhould be taught the contrary Uſage: For the Cuſtom of tormenting and killing of Beaſts will, by Degrees, harden their Minds, even towards Men; and they who delight in the Suffering and Deſtruction of inferior Creatures, will not be apt to be very compaſſionate or benign to thoſe of their own Kind. Our Practice takes Notice of this in the Excluſion of *Butchers* from Juries of Life and Death. Children ſhould from the Beginning, be bred up in an Abhorrence of *killing* or tormenting any living Creature; and be taught not to *ſpoil* or deſtroy any Thing, unleſs it be for the Preſervation or Advantage of ſome

other that is nobler. And truly, if the Preſervation of all Mankind, as much as in him lies, were every one's Perſuaſion, as indeed it is every one's Duty, and the true Principle to regulate our Religion, Politicks, and Morality by, the World would be much quieter, and better natured than it is. But to return to our preſent Buſineſs: I cannot but commend both the Kindneſs and Prudence of a Mother I knew, who was wont always to indulge her Daughters, when any of them deſired Dogs, Squirrels, Birds, or any ſuch Things as young Girls uſe to be delighted with: But then, when they had them, they muſt be ſure to keep them well, and look diligently after them, that they wanted nothing, or were not ill uſed; For if they were negligent in their Care of them, it was counted a great Fault, which often forfeited their Poſſeſſion, or at leaſt they failed not to be rebuked for it; whereby they were early taught Diligence and Good-Nature. And, indeed, I think People ſhould be accuſtomed from their Cradles to be tender of all ſenſible Creatures, and to ſpoil or *waſte* nothing at all.

This Delight they take in *doing of Miſchief*, whereby I mean ſpoiling of any Thing to no Purpoſe, but more eſpecially the Pleaſure they take to put any Thing in Pain that is capable of it, I cannot perſuade myſelf to be any other than a foreign and introduced Diſpoſition, an Habit borrowed from Cuſtom and Converſation. People teach Children to ſtrike, and laugh, when they hurt, or ſee Harm come to others: And they have the Examples of moſt about them, to confirm them in it. All the Entertainment and Talk of Hiſtory is of nothing almoſt but Fighting and Killing: And the Honour and Renown that is beſtowed on Conquerors (who for the moſt Part are but the great Butchers of Mankind) farther miſlead growing Youth, who by this Means come to think Slaughter the laudable Buſineſs of Mankind, and the moſt heroick of Virtues. By theſe Steps unnatural Cruelty is planted in us; and what Humanity abhors, Cuſtom reconciles and recommends to us, by laying it in the Way to Honour. Thus, by Faſhion and Opinion, that comes to be a Pleaſure, which in itſelf neither is nor can be any. This ought carefully to be watched, and early remedied; ſo as to ſettle and cheriſh the contrary, and more natural Temper of Benignity and *Compaſſion* in the Room of it: But ſtill by the ſame gentle Methods, which are to be applied to the other two Faults before-mentioned. It may not perhaps be unreaſonable here to add this farther Caution, *viz.* That the Miſchiefs, or Harms, that come by Play, Inadvertency, or Ignorance, and were not known to be Harms, or deſigned for Miſchief's Sake, though they may, perhaps, be ſometimes of conſiderable Damage, yet are not at all, or but very gently, to be taken Notice of. For this, I think, I cannot too often inculcate, That whatever Miſcarriage a Child is guilty of, and what-

whatever be the Conſequence of it, the Thing to be regarded, in taking Notice of it, is only what Root it ſprings from, and what Habit it is like to eſtabliſh: And to that the Correction ought to be directed, and the Child not to ſuffer any Puniſhment for any Harm which may have come by his Play or Inadvertency. The Faults to be amended lie in the Mind; and if they are ſuch, as either Age will cure, or no ill Habits will follow from, the preſent Action, whatever diſpleaſing Circumſtances it may have, is to be paſſed by, without any Animadverſion.

§. 117. Another Way to inſtill Sentiments of Humanity, and to keep them lively in young Folks, will be, to accuſtom them to Civility in their Language and Deportment towards their Inferiors, and the meaner Sort of People, particularly Servants. It is not unuſual to obſerve the Children in Gentlemen's Families treat the Servants of the Houſe with domineering Words, Names of Contempt, and an imperious Carriage; as if they were of another Race and Species beneath them. Whether ill Example, the Advantage of Fortune, or their natural Vanity, inſpire this Haughtineſs, it ſhould be prevented, or weeded out and a gentle, courteous, affable Carriage towards the lower Ranks of Men placed in the Room of it. No Part of their Superiority will be hereby loſt; but the Diſtinction increaſed, and their Authority ſtrengthened; when Love in Inferiors is joined to outward Reſpect, and an Eſteem of the Perſon has a Share in their Submiſſion: And Domeſticks will pay a more ready and cheerful Service, when they find themſelves not ſpurned, becauſe Fortune has laid them below the Level of others, at their Maſters Feet. Children ſhould not be ſuffered to loſe the Conſideration of Human Nature, in the Shufflings of outward Conditions: The more they have, the better humoured ſhould they be taught to be; and the more compaſſionate and gentle to thoſe of their Brethren who are placed lower, and have ſcantier Portions. If they are ſuffered from their Cradles to treat Men ill and rudely, becauſe, by their Father's Title, they think they have a little Power over them, at beſt it is ill-bred, and, if Care be not taken, will, by Degrees, nurſe up their natural Pride into an habitual Contempt of thoſe beneath them: And where will that probably end, but in Oppreſſion and Cruelty?

§. 118. Curioſity in Children (which I had Occaſion juſt to mention §. 108.) is but an Appetite after *Knowledge*, and therefore ought to be encouraged in them not only as a good Sign, but as the great Inſtrument Nature has provided to remove that Ignorance they were born with; and which, without this buſy *Inquiſitiveneſs*, will make them dull and uſeleſs Creatures. The Ways to encourage it, and keep it active and buſy, are, I ſuppoſe, theſe following:

1. Not to check or diſcountenance any *Enquiries* he ſhall make, nor ſuffer them to be laughed at; but to *anſwer* all his *Queſtions*, and *explain* the Matters he deſires to know, ſo as to make them as much intelligible to him as ſuits the Capacity of his Age and Knowledge. But confound not his Underſtanding with Explications or Notions that are above it, or with the Variety or Number of Things that are not to his preſent Purpoſe. Mark what it is his Mind aims at in the *Queſtion*, and not what Words he expreſſes it in: And when you have informed and ſatisfied him in that, you ſhall ſee how his Thoughts will enlarge themſelves, and how, by fit Anſwers, he may be led farther than perhaps you could imagine; for Knowledge is grateful to the Underſtanding, as Light to the Eyes: Children are pleaſed and delighted with it exceedingly, eſpecially if they ſee that their *Enquiries* are regarded, and that their Deſire of Knowing is encouraged and commended. And I doubt not but one great Reaſon why many Children abandon themſelves wholely to ſilly Sports, and trifle away all their Time inſipidly, is, becauſe they have found their *Curioſity* baulked, and their *Enquiries* neglected: But had they been treated with more Kindneſs and Reſpect, and their *Queſtions* anſwered, as they ſhould, to their Satisfaction, I doubt not but they would have taken more Pleaſure in Learning, and improving their Knowledge, wherein there would be ſtill Newneſs and Variety, which is what they are delighted with, than in returning over and over to the ſame Play and Play-things.

§. 119. 2. To this ſerious Anſwering their *Queſtions*, and informing their Underſtandings in what they deſire, as if it were a Matter that needed it, ſhould be added ſome peculiar Ways of *Commendation*. Let others, whom they eſteem, be told before their Faces of the Knowledge they have in ſuch and ſuch Things; and ſince we are all, even from our Cradles, vain and proud Creatures, let their Vanity be flattered with Things that will do them good; and let their Pride ſet them on Work on ſomething which may turn to their Advantage. Upon this Ground you ſhall find, that there cannot be a greater Spur to the attaining what you would have the eldeſt learn, and know himſelf, than to ſet him upon *teaching* it *his younger Brothers* and *Siſters*.

§. 120. 3. As Children's *Enquiries* are not to be ſlighted; ſo alſo great Care is to be taken, that they *never* receive *deceitful* and *eluding Anſwers*. They eaſily perceive when they are ſlighted, or deceived; and quickly learn the Trick of Neglect, Diſſimulation and Falſehood, which they obſerve others to make Uſe of. We are not to intrench upon Truth in any Converſation, but leaſt of all with Children, ſince, if we play falſe with them, we not only deceive their Expectation, and hinder their Knowledge, but corrupt their Innocence, and teach them the worſt of Vices. They are Travellers newly arrived in a ſtrange Country,

Country, of which they know nothing: We ſhould therefore make Conſcience not to miſlead them; and though their *Queſtions* ſeem ſometimes not very material, yet they ſhould be ſeriouſly anſwered: For however they may appear to us (to whom they are long ſince known) *Enquiries* not worth the making, they are of Moment to thoſe who are wholly ignorant. Children are Strangers to all we are acquainted with; and all the Things they meet with are at firſt unknown to them, as they once were to us: And happy are they who meet with civil People, that will comply with their Ignorance, and help them to get out of it.

If you or I now ſhould be ſet down in *Japan*, with all our Prudence and Knowledge about us, a Conceit whereof makes us, perhaps, ſo apt to ſlight the Thoughts and *Enquiries* of Children; ſhould we, I ſay, be ſet down in *Japan*, we ſhould, no doubt, (if we would inform ourſelves of what is there to be known) aſk a thouſand Queſtions, which, to a ſupercilious or inconſiderate *Japaneſe*, would ſeem very idle and impertinent, though to us they would be very material and of Importance to be reſolved; and we ſhould be glad to find a Man ſo complaiſant and courteous, as to ſatisfy our Demands, and inſtruct our Ignorance.

When any new Thing comes in their Way, Children uſually aſk, the common *Queſtion* of a Stranger, *What is it?* Whereby they ordinarily mean nothing but the Name; and therefore to tell them how it is called, is uſually the proper Anſwer to that Demand. And the next Queſtion uſually is, *What is it for?* And to this it ſhould be anſwered truly and directly: The Uſe of the Thing ſhould be told, and the Way explained how it ſerves to ſuch a Purpoſe, as far as their Capacities can comprehend it. And ſo of any other Circumſtances they ſhall aſk about it; not turning them going till they have given them all the Satisfaction they are capable of; and ſo leading them by your Anſwers into farther Queſtions. And perhaps to a grown Man ſuch Converſation will not be altogether ſo idle and inſignificant as we are apt to imagine: The native and untaught Suggeſtions of inquiſitive Children do often offer Things that may ſet a conſidering Man's Thoughts on Work. And I think there is frequently more to be learned from the unexpected Queſtions of a Child, than the Diſcourſes of Men, who talk in a Road, according to the Notions they have borrowed, and the Prejudices of their Education.

§. 121. 4. Perhaps it may not ſometimes be amiſs to excite their Curioſity, by bringing ſtrange and new Things in their Way, on Purpoſe to engage their Enquiry, and give them Occaſion to inform themſelves about them: And if by Chance their Curioſity leads them to aſk what they ſhould not know, it is a great deal better to tell them plainly, that it is a Thing that belongs not to them to know, than to pop them off with a Falſehood, or a frivolous Anſwer.

§. 122.

§. 122. *Pertneſs*, that appears ſometimes ſo early, proceeds from a Principle that ſeldom accompanies a ſtrong Conſtitution of Body, or ripens into a ſtrong Judgment of Mind. If it were deſirable to have a Child a more briſk Talker, I believe there might be Ways found to make him ſo: But I ſuppoſe a wiſe Father had rather that his Son ſhould be able and uſeful, when a Man, than pretty Company, and a Diverſion to others, whilſt a Child: Though if that too were to be conſidered, I think I may ſay, there is not ſo much Pleaſure to have a Child prattle agreeably, as to reaſon well. Encourage therefore his *Inquiſitiveneſs* all you can, by ſatisfying his Demands, and informing his Judgment, as far as it is capable. When his Reaſons are any Way tolerable, let him find the Credit and Commendation of them: And when they are quite out of the Way, let him, without being laughed at for his Miſtake, be gently put into the Right: And if he ſhew a Forwardneſs to be reaſoning about Things that come in his Way, take Care as much as you can that no body check this Inclination in him, or miſlead it by captious or fallacious Ways of talking with him: For when all is done, this, as the higheſt and moſt important Faculty of our Minds, deſerves the greateſt Care and Attention in cultivating: The right Improvement, and Exerciſe of our Reaſon being the higheſt Perfection that a Man can attain to in this Life.

Saunter-ing.

§. 123. Contrary to this buſy inquiſitive Temper there is ſometimes obſervable in Children, a *liſtleſs Careleſſneſs*, a Want of Regard to any Thing, and a Sort of *trifling* even at their Buſineſs. This *Sauntering* Humour I look on as one of the worſt Qualities can appear in a Child, as well as one of the hardeſt to be cured, where it is natural. But it being liable to be miſtaken in ſome Caſes, Care muſt be taken to make a right Judgment concerning that *trifling* at their Books or Buſineſs, which may ſometimes be complained of in a Child. Upon the firſt Suſpicion a Father has, that his Son is of a *ſauntering* Temper, he muſt carefully obſerve him, whether he be *liſtleſs* and *indifferent* in all his Actions, or whether in ſome Things alone he be ſlow and ſluggiſh, but in others vigorous and eager; for, though he find that he does loiter at his Book, and let a good deal of the Time he ſpends in his Chamber or Study, run idly away, he muſt not preſently conclude, that this is from a *ſauntering* Humour in his Temper. It may be Childiſhneſs, and a preferring ſomething to his Study, which his Thoughts run on: And he diſlikes his Book, as is natural, becauſe it is forced upon him as a Taſk. To know this perfectly, you muſt watch him at Play, when he is out of his Place and Time of Study, following his own Inclinations; and ſee there, whether he be ſtirring and active; whether he deſigns any Thing, and with Labour and Eagerneſs purſues it, till he has accompliſhed what he aimed at, or whether he *lazily* and *liſtleſly dreams away his Time*. If this

Sloth

Sloth be only when he is about his Book, I think it may be eaſily cured. If it be in his Temper, it will require a little more Pains and Attention to remedy it.

§. 124. If you are ſatisfied by his Earneſtneſs at Play, or any Thing elſe he ſets his Mind on, in the Intervals between his Hours of Buſineſs, that he is not of himſelf inclined to *Lazineſs*, but that only Want of Reliſh of his Book makes him negligent, and *ſluggiſh* in his Application to it, the firſt Step is to try by talking to him kindly of the Folly and Inconvenience of it, whereby he loſes a good Part of his Time, which he might have for his Diverſion: But be ſure to talk calmly and kindly, and not much at firſt, but only theſe plain Reaſons in ſhort. If this prevails, you have gained the Point in the moſt deſirable Way, which is that of Reaſon and Kindneſs. If this ſofter Application prevails not, try to ſhame him out of it, by laughing at him for it, aſking every Day, when he comes to Table, if there be no Stranger there, how long he was that Day about his Buſineſs? And if he has not done it, in the Time he might be well ſuppoſed to have diſpatched it, expoſe and turn him into Ridicule for it; but mix no chiding, only put on a pretty cold Brow towards him, and keep it till he reform; and let his Mother, Tutor, and all about him do ſo too. If this work not the Effect you deſire, then tell him he ſhall be no longer troubled with a Tutor to take Care of his Education; you will not be at the Charge to have him ſpend his Time idly with him; but ſince he prefers this or that [whatever Play he delights in] to his Book, that only he ſhall do; and ſo in earneſt ſet him to work on his beloved Play, and keep him ſteadily, and in earneſt, to it Morning and Afternoon, till he be fully ſurfeited, and would, at any Rate, change it for ſome Hours at his Book again. But, when you thus ſet him his Taſk of Play, you muſt be ſure to look after him yourſelf, or ſet ſome body elſe to do it that may conſtantly ſee him employed in it, and that he be not permitted to be idle at that too. I ſay, yourſelf look after him; for it is worth the Father's while, whatever Buſineſs he has, to beſtow two or three Days upon his Son, to cure ſo great a Miſchief as his *ſauntering* at his Buſineſs.

§. 125. This is what I propoſe, if it be *Idleneſs* not from his general Temper, but a peculiar or acquired Averſion to Learning, which you muſt be careful to examine and diſtinguiſh. But though you have your Eyes upon him, to watch what he does with the Time which he has at his own Diſpoſal, yet you muſt not let him perceive that you or any body elſe do ſo; for that may hinder him from following his own Inclination, which he being full of, and not daring, for Fear of you, to proſecute what his Head and Heart are ſet upon, he may neglect all other Things, which then he reliſhes not, and ſo may ſeem to be idle and liſtleſs, when, in Truth, it is nothing but being intent on that, which the Fear of your Eye or Knowledge keeps him from executing. To be clear in this Point, the Obſervation muſt be made

made when you are out of the Way, and he not ſo much as under the Reſtraint of a Suſpicion that any body has an Eye upon him. In thoſe Seaſons of perfect Freedom let ſomebody you can truſt mark how he ſpends his Time, whether he unactively loiters it away, when, without any Check, he is left to his own Inclination. Thus, by his Employment of ſuch Times of Liberty, you will eaſily diſcern whether it be *Liſtleſſneſs* in his Temper, or Averſion to his Book, that makes him *ſaunter* away his Time of Study.

§. 126. If ſome Defect in his Conſtitution has caſt a Damp on his Mind, and he be naturally liſtleſs and dreaming, this unpromiſing Diſpoſition is none of the eaſieſt to be dealt with; becauſe, generally, carrying with it an Unconcernedneſs for the future, it wants the two great Springs of Action, *Foreſight* and *Deſire*; which, how to plant and increaſe, where Nature has given a cold and contrary Temper, will be the Queſtion. As ſoon as you are ſatisfied that this is the Caſe, you muſt carefully enquire whether there be nothing he delights in: Inform yourſelf, what it is he is moſt pleaſed with; and if you can find any particular Tendency his Mind hath, increaſe it all you can, and make Uſe of that to ſet him on Work, and to excite his Induſtry. If he loves Praiſe, or Play, or fine Cloaths, *&c.* or, on the other Side, dreads Pain, Diſgrace, or your Diſpleaſure, *&c.* whatever it be that he loves moſt, except it be Sloth, (for that will never ſet him on Work) let that be made uſe of to quicken him, and make him beſtir himſelf; for, in this *liſtleſs Temper*, you are not to fear an Exceſs of Appetite (as in all other Caſes) by cheriſhing it. It is that which you want, and therefore muſt labour to raiſe and increaſe; for where there is no Deſire, there will be no Induſtry.

§. 127. If you have not Hold enough upon him this Way to ſtir up Vigour and Activity in him, you muſt employ him in ſome conſtant bodily Labour, whereby he may get an Habit of doing ſomething. The Keeping him hard to ſome Study were the better Way to get him an Habit of exerciſing and applying his Mind. But, becauſe this is an inviſible Attention, and no body can tell when he is or is not idle at it, you muſt find bodily Employments for him, which he muſt be conſtantly buſied in and kept to; and, if they have ſome little Hardſhip and Shame in them, it may not be the worſe, that they may the ſooner weary him, and make him deſire to return to his Book. But be ſure, when you exchange his Book for his other Labour, ſet him ſuch a Taſk, to be done in ſuch a Time, as may allow him no Opportunity to be idle. Only, after you have by this Way brought him to be attentive and induſtrious at his Book, you may, upon his diſpatching his Study within the Time, ſet him, give him, as a Reward, ſome Reſpite from his other Labour; which you may diminiſh as you find him grow more and more

more ſteady in his Application, and at laſt wholely take off, when his *ſauntering* at his Book is cured.

§. 128. We formerly obſerved, that Variety and Freedom was that which delighted Children, and recommended their Plays to them; and that therefore their Book, or any Thing we would have them learn, ſhould not be enjoined them as *Buſineſs*. This their Parents, Tutors, and Teachers are apt to forget; and their Impatience to have them buſied in what is fit for them to do, ſuffers them not to deceive them into it. But, by the repeated Injunctions they meet with, Children quickly diſtinguiſh between what is required of them, and what not. When this Miſtake has once made his Book uneaſy to him, the Cure is to be applied at the other End. And ſince it will be then too late to endeavour to make it a Play to him, you muſt take the contrary Courſe: Obſerve what Play he is moſt delighted with; enjoin that, and make him play ſo many Hours every Day, not as a Puniſhment for playing, but as if it were the Buſineſs required of him. This if I miſtake not, will, in a few Days, make him ſo weary of his moſt beloved Sport, that he will prefer his Book or any Thing, to it, eſpecially if it may redeem him from any Part of the Time of the Taſk of Play is ſet him, and he may be ſuffered to employ ſome Part of the Time deſtined to his *Taſk of Play* in his Book, or ſuch other Exerciſe as is really uſeful to him. This I at leaſt think a better Cure than that Forbidding (which uſually increaſes the Deſire) or any other Puniſhment ſhould be made Uſe of to remedy it: For, when you have once glutted his Appetite (which may ſafely be done in all Things but eating and drinking) and made him ſurfeit of what you would have him avoid, you have put into him a Principle of Averſion, and you need not ſo much fear afterwards his longing for the ſame Thing again. *Compulſion.*

§. 129. This, I think, is ſufficiently evident, that Children generally hate to be idle. All the Care then is, that their buſy Humour ſhould be conſtantly employed in ſomething of Uſe to them; which, if you will attain, you muſt make what you would have them do a Recreation to them, and not a *Buſineſs*. The Way to do this, ſo that they may not perceive you have any Hand in it, is this propoſed here, *viz.* To make them weary of that which you would not have them do, by enjoining and making them, under ſome Pretence or other, do it till they are ſurfeited. For Example: Does your Son play at Top and Scourge too much? Enjoin him to play ſo many Hours every Day, and look that he do it; and you ſhall ſee he will quickly be ſick of it, and willing to leave it. By this Means, making the Recreation you diſlike a *Buſineſs* to him, he will of himſelf with Delight betake himſelf to thoſe Things you would have him do, eſpecially if they be propoſed as Rewards for having performed his *Taſk* in that Play which is commanded him; for,

if

if he be ordered every Day to whip his Top, ſo long as to make him ſufficiently weary, do you not think he will apply himſelf with Eagerneſs to his Book, and wiſh for it, if you promiſe it him as a Reward of having whipped his Top luſtily, quite out all the Time that is ſet him? Children, in the Things they do, if they comport with their Age, find little Difference, ſo they may be doing: The Eſteem they have for one Thing above another they borrow from others; ſo that what thoſe about them make to be a Reward to them, will really be ſo. By this Art it is in their Governor's Choice, whether *Scotch-hoppers* ſhall reward their *Dancing*, or *Dancing* their *Scotch-hoppers*; whether Peg-Top, or Reading; playing at Trap, or Studying the Globes, ſhall be more acceptable and pleaſing to them; all that they deſire being to be buſy, and buſy, as they imagine, in Things of their own Choice, and which they receive as Favours from their Parents, or others, for whom they have Reſpect, and with whom they would be in Credit. A ſet of Children thus ordered, and kept from the ill Example of others, would all of them, I ſuppoſe, with as much Earneſtneſs and Delight, learn to read, write, and what elſe one would have them, as others do their ordinary Plays: And the Eldeſt being thus entered, and this made the Faſhion of the Place, it would be as impoſſible to hinder them from learning the one, as it is ordinarily to keep them from the other.

Play-Games.

§. 130. Play-things, I think, Children ſhould have, and of divers Sorts; but ſtill to be in the Cuſtody of their Tutors, or ſomebody elſe, whereof the Child ſhould have in his Power but one at once, and ſhould not be ſuffered to have another but when he reſtored that. This teaches them betimes to be careful of not loſing or ſpoiling the Things they have; whereas Plenty and Variety in their own keeping, makes them wanton and careleſs, and teaches them from the Beginning to be Squanderers and Waſters. Theſe, I confeſs, a little Thing, and ſuch as will ſeem beneath the Care of a Governor; but nothing that may form Children's Minds is to be overlooked and neglected; and whatſoever introduces Habits, and ſettles Cuſtoms in them, deſerves the Care and Attention of their Governors, and is not a ſmall Thing in its Conſequences.

One Thing more about Children's Play-things may be worth their Parents Care: Though it be agreed they ſhould have of ſeveral Sorts, yet, I think, they ſhould have none bought for them. This will hinder that great Variety they are often overcharged with, which ſerves only to teach the Mind to wander after Change and Superfluity, to be unquiet, and perpetually ſtretching itſelf after ſomething more ſtill, though it knows not what, and never to be ſatisfied with what it hath. The Court that is made to People of Condition, in ſuch Kind of Preſents to their Children, does the little ones great Harm: By it they are taught Pride, Vanity, and Covetouſneſs, almoſt before they can ſpeak:

ſpeak: And I have known a young Child ſo diſtracted with the Number and Variety of his Play-Games, that he tired his Maid every Day to look them over; and was ſo accuſtomed to Abundance, that he never thought he had enough, but was always aſking, What more? What more? What new Thing ſhall I have? A good Introduction to moderate Deſires, and the ready Way to make a contented happy Man!

How then ſhall they have the Play-Games you allow them, if none muſt be bought for them? I anſwer, they ſhould make them themſelves, or at leaſt endeavour it, and ſet themſelves about it: Till then they ſhould have none, and till then they will want none, of any great Artifice. A ſmooth Pebble, a Piece of Paper, the Mother's Bunch of Keys, or any think they cannot hurt themſelves with, ſerves as much to divert little Children as thoſe more chargeable and curious Toys from the Shops, which are preſently put out of Order and broken. Children are never dull or out of Humour for want of ſuch Play-Things, unleſs they have been uſed to them; when they are little, whatever occurs ſerves the Turn; and as they grow bigger, if they are not ſtored by the expenſive Folly of others, they will make them themſelves. Indeed, when they once begin to ſet themſelves to work about any of their Inventions, they ſhould be taught and aſſiſted; but ſhould have nothing whilſt they lazily ſit ſtill, expecting to be furniſhed from others Hands without employing their own. And, if you help them where they are at a Stand, it will more endear you to them than any chargeable Toys you ſhall buy for them. Play-Things which are above their Skill to make, as Tops, Gigs, Battledors, and the like, which are to be uſed with Labour, ſhould, indeed, be procured them. Theſe it is convenient they ſhould have, not for Variety, but Exerciſe; but theſe too ſhould be given them as bare as might be. If they had a Top, the Scourge-Stick and Leather-Strap ſhould be left to their own making and fitting. If they ſit gaping to have ſuch Things dropt in their Mouths, they ſhould go without them. This will accuſtom them to ſeek for what they want in themſelves, and in their own Endeavours; whereby they will be taught Moderation in their Deſires, Application, Induſtry, Thought, Contrivance, and good Huſbandry: Qualities that will be uſeful to them when they are Men, and therefore cannot be learned too ſoon, nor fixed too deep. All the Plays and Diverſions of Children ſhould be directed towards good uſeful Habits, or elſe they will introduce ill ones. Whatever they do leaves ſome Impreſſion on that tender Age, and from thence they receive a Tendency to do Good or Evil: And whatever hath ſuch an Influence ought not to be neglected.

§. 132.

§. 131. *Lying* is ſo ready and cheap a Cover for any Miſcarriage, and ſo much in Faſhion among all Sorts of People, that a Child can hardly avoid obſerving the Uſe is made of it on all Occaſions, and ſo can ſcarce be kept, without great Care, from getting into it. But it is ſo ill a Quality, and the Mother of ſo many ill ones that ſpawn from it and take Shelter under it, that a Child ſhould be brought up in the greateſt Abhorrence of it imaginable. It ſhould be always (when occaſionally it comes to be mentioned) ſpoke of before him with the utmoſt Deteſtation, as a Quality ſo wholly inconſiſtent with the Name and Character of a Gentleman, that no Body of any Credit can bear the Imputation of a Lye; a Mark that is judged the utmoſt Diſgrace, which debaſes a Man to the loweſt Degree of a ſhameful Meanneſs, and ranks him with the moſt contemptible Part of Mankind, and the abhorred Raſcality; and is not to be endured in any one who would converſe with People of Condition, or have any Eſteem or Reputation in the World. The firſt Time he is found in a *Lye*, it ſhould rather be wondered at as a monſtrous Thing in him, than reproved as an ordinary Fault. If that keeps him not from relapſing, the next Time he muſt be ſharply rebuked, and fall into the State of great Diſpleaſure of his Father and Mother, and all about him, who take Notice of it. And if this Way work not the Cure, you muſt come to Blows; for after he has been thus warned, a premeditated *Lye* muſt always be looked upon as Obſtinacy, and never be permitted to eſcape unpuniſhed. *Lying.*

§. 132. Children, afraid to have their Faults ſeen in their naked Colours, will, like the reſt of the Sons of *Adam*, be apt to make *Excuſes*. This is a Fault uſually bordering upon, and leading to untruth, and is not to be indulged in them; but yet it ought to be cured rather with Shame than Roughneſs. If therefore, when a Child is queſtioned for any Thing, his firſt Anſwer be an *Excuſe*, warn him ſoberly to tell the Truth; and then, if he perſiſts to ſhuffle it off with a *Falſehood*, he muſt be chaſtiſed; but if he directly confeſs, you muſt commend his Ingenuity, and pardon the Fault, be it what it will, and pardon it ſo that you never ſo much as reproach him with it, or mention it to him again: For if you would have him in Love with ingenuity, and by a conſtant Practice make it habitual to him, you muſt take Care that it never procure him the leaſt Inconvenience; but, on the contrary, his own Confeſſion bringing always with it perfect Impunity, ſhould be beſides encouraged by ſome Marks of Approbation. If his *Excuſe* be ſuch at any Time that you cannot prove it to have any Falſehood in it, let it paſs for true, and be ſure not to ſhew any Suſpicion of it. Let him keep up his Reputation with you as high as is poſſible; for when once he finds he has loſt that, you have loſt a great, and your beſt Hold upon him. Therefore let him not think he has the Character of a *Excuſes.*

Lyar

Lyar with you as long as you can avoid it without flattering him in it. Thus ſome Slips in Truth may be overlooked. But after he has once been corrected for a *Lye*, you muſt be ſure never after to pardon it in him, whenever you find, and take Notice to him that he is guilty of it: For it being a Fault which he has been forbid, and may, unleſs he be wilful, avoid, the repeating of it is perfect Perverſeneſs, and muſt have the Chaſtiſement due to that Offence.

§. 133. This is what I have thought concerning the general Method of educating a young Gentleman; which, though I am apt to ſuppoſe may have ſome Influence on the whole Courſe of his Education, yet I am far from imagining it contains all thoſe Particulars which his growing Years or peculiar Temper may require. But this being premiſed in general, we ſhall, in the next Place, deſcend to a more particular Conſideration of the ſeveral Parts of his Education.

§. 134. That which every Gentleman (that takes any Care of his Education) deſires for his Son, beſides the Eſtate he leaves him, is contained (I ſuppoſe) in theſe four Things, *Virtue*, *Wiſdom*, *Breeding*, and *Learning*. I will not trouble myſelf whether theſe Names do not ſome of them ſometimes ſtand for the ſame Thing, or really include one another. It ſerves my Turn here to follow the popular Uſe of theſe Words, which I preſume, is clear enough to make me be underſtood, and I hope there will be no Difficulty to comprehend my Meaning.

§. 135. I place *Virtue* as the firſt and moſt neceſſary of thoſe Endowments that belong to a Man or a Gentleman; as abſolutely requiſite to make him valued and beloved by others, acceptable or tolerable to himſelf. Without that, I think, he will be happy neither in this nor the other World.

§. 136. As the Foundation of this, there ought very early to be imprinted on his Mind a true Notion of *God*. *God*, as of the independent Supreme Being, Author and Maker of all Things, from whom we receive all our Good, who, loves us, and give us all Things. And conſequent to this, inſtill into him a Love and Reverence of this Supreme Being. This is enough to begin with, without going to explain this Matter any farther; for Fear, leaſt by talking too early to him of Spirits, and being unſeaſonably forward to make him underſtand the incomprehenſible Nature of that infinite Being, his Head be either filled with falſe, or perplexed with unintelligible Notions of him. Let him only be told upon Occaſions, that *God* made and governs all Things, hears and ſees every Thing, and does all Manner of Good to thoſe that love and obey him. You will find, that being told of ſuch a *God*, other Thoughts will be apt to riſe up faſt enough in his mind about him; which, as you obſerve them to have any Miſtakes, you muſt ſet right. And I think it would be better if Men generally reſted in ſuch an Idea of *God*, without being too curious in

in their Notions about a Being, which all muſt acknowledge incomprehenſible; whereby many, who have not Strength and Clearneſs of Thought to diſtinguiſh between what they can and what they cannot know, run themſelves into Superſtition or Atheiſm, making *God* like themſelves, or (becauſe they cannot comprehend any thing elſe) none at all. And I am apt to think, the keeping Children conſtantly Morning and Evening to Acts of Devotion to God, as to their Maker, Preſerver and Benefactor, in ſome plain and ſhort Form of Prayer, ſuitable to their Age and Capacity, will be of much more Uſe to them in Religion, Knowledge, and Virtue, than to diſtract their Thoughts with curious Enquiries into his inſcrutable Eſſence and Being.

Spirits.

§. 137. Having by gentle Degrees, as you find him capable of it, ſettled ſuch an Idea of God in his Mind, and taught him to *pray* to him, and *praiſe* him, as the Author of his Being, and of all the Good he does or can enjoy; forbear any Diſcourſe of other *Spirits*, till the Mention of them coming in his Way, upon Occaſion hereafter to be ſet down, and his reading the Scripture-Hiſtory, put him upon that Enquiry.

Goblins.

§. 138. But even then, and always whilſt he is young be ſure to preſerve his tender Mind from all Impreſſions and Notions of *Spirits* and *Goblins*, or any fearful Apprehenſions in the Dark. This he will be in Danger of from the Indiſcretion of Servants, whoſe uſual Method it is to awe Children, and keep them in Subjection, by telling them, of *Raw-Head* and *Bloody-Bones*, and ſuch other Names, as carry with them the Ideas of ſomething terrible and hurtful, which they have Reaſon to be afraid of when alone, eſpecially in the Dark. This muſt be carefully prevented: For though by this fooliſh Way they may keep them from little Faults, yet the Remedy is much worſe than the Diſeaſe; and there is ſtamped upon their Imaginations Ideas that follow them with Terror and Affrightment. Such *bug bear* Thoughts once got into the tender Minds of Children, and being ſet on with a ſtrong Impreſſion, from the Dread that accompanies ſuch Apprehenſions, ſink deep, and faſten themſelves ſo as not eaſily, if ever, to be got out again; and whilſt they are there, frequently haunt them with ſtrange Viſions, making Children Daſtards when alone, and afraid of their Shadows and Darkneſs all their Lives after. I have had thoſe complain to me, when Men, who had been thus uſed when young, that though their Reaſon corrected the wrong Ideas they had taken in, and they were ſatisfied that there was no cauſe to fear inviſible Beings more in the Dark than in the Light, yet that theſe Notions were apt ſtill upon any Occaſion to ſtart up firſt in their prepoſſeſſed Fancies and not to be removed without ſome Pains. And to let you ſee how laſting and frightful Images are, that take Place in the Mind early, I ſhall here tell you a pretty remarkable but true

Story:

Story: There was in a Town in the Weſt, a Man of a diſturbed Brain, whom the Boys uſed to teaze, when he came in their Way: This Fellow one Day ſeeing in the Street one of thoſe Lads, that uſed to vex him, ſtepped into a *Cutler*'s Shop he was near, and there ſeizing on a naked Sword, made after the Boy, who, ſeeing him coming ſo armed, betook himſelf to his Feet, and ran for his Life, and, by Good-Luck, had Strength and Heels enough to reach his Father's Houſe before the Madman could get up to him. The Door was only latched; and when he had the Latch in his Hand, he turned about his Head to ſee how near his Purſuer was, who was at the Entrance of the Porch with his Sword up, ready to ſtrike, and he had juſt Time to get in and clap to the Door to avoid the Blow, which, though his Body eſcaped, his Mind did not. This frightening Idea made ſo deep an Impreſſion there, that it laſted many Years if not all his Life after: For, telling this Story when he was a Man, he ſaid, that after that Time till then, he never went in at the Door (that he could remember) at any Time, without looking back, whatever Buſineſs he had in his Head, or how little ſoever, before he came thither he thought of this Madman.

If Children were let alone, they would be no more afraid in the Dark than in broad Sun-ſhine; they would, in their Turns, as much welcome the one for Sleep as the other to play in. There ſhould be no Diſtinction made to them, by any Diſcourſe of more Danger or *terrible Things* in the one than the other. But if the Folly of any one about them ſhould do them this Harm, and make them think there is any Difference between being in the Dark and winking, you muſt get it out of their Minds as ſoon as you can; and let them know, that God, who made all Things good for them, made the Night that they might ſleep the better and the quieter; and that they being under his Protection, there is nothing in the Dark to hurt them. What is to be known more of God and good Spirits, is to be deferred till the Time we ſhall hereafter mention; and of evil Spirits, it will be well if you can keep him wrong Fancies about them until he is ripe for that Sort of Knowledge.

§. 139. Having laid the Foundation of Virtue in a true Notion of a God, ſuch as the Creed wiſely teaches as far as his Age is capable, and by accuſtoming him to pray to him; the next Thing to be taken Care of, is to keep him exactly to ſpeaking of *Truth*, and by all the Ways imaginable inclining him to be *good-natured*. Let him know that twenty Faults are ſooner to be forgiven, than the *ſtraining of Truth* to cover any one *by an Excuſe*. And to teach him betimes to love, and be *good-natured* to others, is to lay early the true Foundation of an honeſt Man. All Injuſtice generally ſpringing from too great Love of ourſelves, and too little of others.

Truth. *Good-Nature.*

This

This is all I ſhall ſay of this Matter in general, and is enough for laying the firſt Foundations of Virtue in a Child. As he grows up, the Tendency of his natural Inclination muſt be obſerved; which, as it inclines him more than is convenient, on one or t'other Side, from the right Path of Virtue, ought to have proper Remedies applied: For few of *Adam*'s Children are ſo happy as not to be born with ſome Biaſs in their natural Temper, which it is the Buſineſs of Education either to take off, or counterbalance. But to enter into Particulars of this, would be beyond the Deſign of this ſhort Treatiſe of Education. I intend not a Diſcourſe of all the Virtues and Vices, and how each Virtue is to be attained, and every peculiar Vice by its peculiar Remedies cured; though I have mentioned ſome of the moſt ordinary Faults and the Way to be uſed in correcting them.

Wiſdom. §. 140. *Wiſdom*, I take, in the popular Acceptation, for a Man's managing his Buſineſs ably, and with Fore ſight in this World. This is the Product of a good natural Temper, Application of Mind, and Experience together, and ſo above the Reach of Children. The greateſt Thing that in them can be done towards it, is to hinder them, as much as may be, from being *Cunning*; which being the Ape of *Wiſdom*, is the moſt diſtant from it that can be: And as an Ape for the Likeneſs it has to a Man, wanting what really ſhould make him ſo, is by ſo much the Uglier; *Cunning* is only the Want of Underſtanding; which, becauſe it cannot compaſs its Ends by direct Ways, would do it by a Trick, and Circumvention; and the Miſchief of it is, a *Cunning* Trick helps but once, but hinders ever after. No Cover was ever made either ſo big, or ſo fine as to hide its ſelf. No Body was ever ſo *cunning* as to conceal their being ſo: And when they are once diſcovered every Body is ſhy, every Body diſtruſtful of *crafty* Men; and all the World forwardly join to oppoſe and defeat them: Whilſt the open, fair, *wiſe* Man has every Body to make Way for him, and goes directly to his Buſineſs. To accuſtom a Child to have true Notions of Things, and not to be ſatisfied till he has them; to raiſe his Mind to great and worthy Thoughts; and to keep him at a Diſtance from Falſehood, and Cunning, which has always a broad Mixture of Falſehood in it, is the fitteſt Preparation of a Child for *Wiſdom*. The reſt, which is to be learned from Time, Experience, and Obſervation, and an Acquaintance with Men, their Tempers, and Deſigns, is not to be expected in the Ignorance and Inadvertency of Childhood, or the inconſiderate Heat and Unwarineſs of Youth: All that can be done towards it, during this unripe Age, is, as I have ſaid, to accuſtom them to Truth and Sincerity; to a Submiſſion to Reaſon; and as much as may be, to Reflection on their own Actions.

§. 141.

§. 141. The next good Quality belonging to a Gentleman is *Good Breeding*. There are two Sorts of *Ill-Breeding*, *Breeding*: The one a *ſheepiſh Baſhfulneſs*, and the other a *miſ-becoming Negligence and Diſreſpect* in our Carriage; both which are avoided by duly obſerving this one Rule, *Not to think meanly of ourſelves, and not to think meanly of others.*

§. 142. The firſt Part of this Rule muſt not be underſtood in Oppoſition to Humility, but to Aſſurance. We ought not to think ſo well of ourſelves, as to ſtand upon our own Value; and aſſume to ourſelves, a Preference before others, becauſe of any Advantage we may imagine we have over them; but modeſtly to take what is offered, when it is our due. But yet we ought to think ſo well of ourſelves, as to perform thoſe Actions which are incumbent on, and expected of us, without Diſcompoſure or Diſorder, in whoſe Preſence ſoever we are; keeping that Reſpect and Diſtance, which is due to every one's Rank and Quality. There is often in People, eſpecially Children, a clowniſh Shamefacedneſs, before Strangers, or thoſe above them: They are confounded in their Thoughts, Words, and Looks, and ſo looſe themſelves in that Confuſion, as not to be able to do any Thing, or at leaſt not to do it with that Freedom and Gracefulneſs which pleaſes, and makes them acceptable. The only Cure for this, as for any other Miſcarriage, is by uſe to introduce the contrary Habit. But ſince we cannot accuſtom ourſelves to converſe with Strangers, and Perſons of Quality, without being in their Company, nothing can cure this Part of *Ill-Breeding* but Change and Variety of Company, and that of Perſons above us.

§. 143. As the before-mentioned conſiſt in too great a Concern how to behave ourſelves towards others; ſo the other Part of *Ill-Breeding* lies in the Appearance of too *little Care* of pleaſing or *ſhewing Reſpect* to thoſe we have to do with. To avoid this, theſe two Things are requiſite: Firſt, a Diſpoſition of the Mind not to offend others: And, ſecondly, the moſt acceptable, and agreeable Wry of expreſſing that Diſpoſition. From the one, Men are called *Civil*; from the other *Well faſhioned*. The latter of theſe is that Decency and Gracefulneſs of Looks, Voice, Words, Motions, Geſtures, and of all the whole outward Demeanour, which takes in Company, and makes thoſe with whom we may converſe eaſy and well pleaſed. This is, as it were, the Language whereby that internal Civility of the Mind is expreſſed; which as other Languages are, being very much governed by the Faſhion and Cuſtom of every Country, muſt, in the Rules and Practice of it, be learned chiefly from Obſervation, and the Carriage of thoſe, who are allowed to be exactly *well bred*. The other Part, which lies deeper than the Outſide, is that general Good-will and Regard to all People, which makes any one have a Care not to ſhew, in his Carriage, any Contempt, Diſreſpect, or Neglect of them; but to expreſs, ac-

according to the Fashion and Way of that Country, a Respect and Value for them, according to their Rank and Condition. It is a Disposition of the Mind that shews itself in the Carriage, whereby a Man avoids making any one uneasy in Conversation.

I shall take Notice of four Qualities that are most directly opposite to this first, and most taking of all the Social Virtues. And from some one of these four it is, that Incivility commonly has its rise. I shall set them down, that Children may be preserved or recovered from their ill Influence.

Roughness. 1. The first is a natural *Roughness* which makes a Man uncomplaisant to others, so that he has no Deference for their Inclinations, Tempers, or Conditions. It is the sure Badge of a Clown, not to mind what pleases or displeases those he is with; and yet one may often find a Man in fashionable Clothes give an unbounded Swing to his own Humour, and suffer it to justle or over-run any one that stands in its Way, with a perfect Indifferency how they take it. This is a Brutality that every ones see and abhors, and no Body can be easy with: And therefore this finds no Place in any one who would be thought to have the least Tincture of *Good-Breeding*. For the very End and Business of *Good Breeding* is to supple the natural Stiffness, and so soften Men's Tempers, that they may bend to a Compliance, and accommodate themselves to those they have to do with.

Contempt. 2. Contempt, or Want of due Respect, discovered either in Looks, Words, or Gesture: This, from whomsoever it comes, brings alway Uneasiness with it; for no body can contentedly bear being slighted.

Censoriousness. 3. *Censoriousness* and finding fault with others has a direct Opposition to *Civility*. Men, whatever they are or are not guilty of, would not have their Faults displayed, and set in open View and broad Day-Light before their own or other People's Eyes. Blemishes affixed to any one, always carry Shame with them; and the Discovery, or even bare Imputation of any Defect, is not born without some Uneasiness.

Raillery. *Raillery* is the most refined Way of exposing the Faults of others: But because it is usually done with Wit and good Language, and gives Entertainment to the Company, People are led into a Mistake, that where it keeps within fair Bounds, there is no Incivility in it: And so the Pleasantry of this Sort of Conversation often introduces it amongst People of the better Rank; and such Talkers are favourably heard and generally applauded by the Laughter of the By-Standers on their Side. But they ought to consider, that the Entertainment of the rest of the Company is at the Cost of that one who is set out in their burlesque Colours, who, therefore, is not without Uneasiness, unless the Subject, for which he is rallied, be really in itself Matter of Commendation:

tion: For then the pleaſant Images and Repreſentations, which make the *Raillery*, carrying Praiſe as well as Sport with them, the rallied Perſon alſo finds his Account, and takes Part in the Diverſion. But becauſe the right Management of ſo nice and tickliſh a Buſineſs, wherein a little Slip may ſpoil all, is not every body's Talent, I think thoſe who would ſecure themſelves from provoking others, eſpecially all young People, ſhould carefully abſtain from *Raillery*, which, by a ſmall Miſtake, or any wrong Turn, may leave upon the Mind of thoſe who are made uneaſy by it, the laſting Memory of having been piquantly, though wittily, taunted for ſomething cenſurable in them,

Contradiction.

Beſides Raillery, *Contradiction* is a Sort of Cenſoriouſneſs wherein Ill-Breeding often ſhews itſelf. Complaiſance does not require that we ſhould alway admit all the Reaſonings or Relation that the Company is entertained with, no, nor ſilently to let paſs all that is invented in our Hearing. The oppoſing the Opinions and rectifying the Miſtakes of others, is what Truth and Charity ſometimes require of us, and Civility does not oppoſe, if it be done with due Caution and Care of Circumſtances. But there are ſome People, that one may obſerve poſſeſſed, as it were, with the Spirit of Contradiction, that ſteadily, and without Regard to Right or Wrong, oppoſe ſome one, or perhaps every one of the Company, whatever they ſay. This is ſo viſible and outrageous a Way of *Cenſuring*, that no body can avoid thinking himſelf injured by it. All Oppoſition to what another Man has ſaid is ſo apt to be ſuſpected of *Cenſoriouſneſs*, and is ſo ſeldom received without ſome Sort of Humiliation, that it ought to be made in the gentleſt Manner, and ſofteſt Words can be found, and ſuch as with the whole Deportment may expreſs no Forwardneſs to contradict. All Marks of Reſpect and Good-Will ought to accompany it, that, whilſt we gain the Argument, we may not loſe the Eſteem of thoſe that hear us.

Captiouſneſs.

4. *Captiouſneſs* is another Fault, oppoſite to *Civility*, not only becauſe it often produces miſbecoming and provoking Expreſſions and Carriage; but becauſe it is a tacit Accuſation and Reproach of ſome Incivility taken Notice of in thoſe whom we are angry with. Such a Suſpicion or Intimation cannot be born by any one without Uneaſineſs. Beſides, one angry Body diſcompoſes the whole Company, and the Harmony ceaſes upon any ſuch Jarring.

The Happineſs that all Men ſo ſteadily purſue, conſiſting in Pleaſure, it is eaſy to ſee why the Civil are more acceptable than the Uſeful. The Ability, Sincerity, and good Intention of a Man of Weight and Worth, or a real Friend, ſeldom atones for the Uneaſineſs that is produced by his grave and ſolid Repreſentations. Power and Riches, nay Virtue itſelf are valued only as conducing to our Happineſs; and therefore he recommends himſelf ſtill to another as aiming at his Happineſs; who, in the Services he does him, makes him uneaſy in the Manner of doing them. He

that knows how to make thoſe he converſes with eaſy, without debaſing himſelf to low and ſervile Flattery, has found the true Art of living in the World, and being both welcome and valued every where. *Civility* therefore is what in the firſt Place ſhould with great Care be made habitual to Children and young People.

§. 144. There is another Fault in good Manners, and that is *Exceſs of Ceremony*, and an obſtinate Perſiſting to force upon another what is not his Due, and what he cannot take without Folly or Shame. This ſeems rather a Deſign to expoſe than oblige; or at leaſt looks like a Conteſt for Maſtery, and at beſt is but troubleſome, and ſo can be no Part of *Good-Breeding*, which has no other Uſe or End, but to make People eaſy and ſatisfied in their Converſation with us. This is a Fault few young People are apt to fall into; but yet, if they are ever guilty of it, or are ſuſpected to incline that Way, they ſhould be told of it, and warned of this *miſtaken Civility*. The Thing they ſhould endeavour and aim at in Converſation, ſhould be to ſhew Reſpect, Eſteem, and Good-Will, by paying to every one that common Ceremony and Regard, which is in Civility due to them. To do this, without a Suſpicion of Flattery, Diſſimulation or Meanneſs, is a great Skill, which good Senſe, Reaſon, and good Company, can only teach; but it is of ſo much Uſe in civil Life, that it is well worth the ſtudying. *Breeding.*

§. 145. Though the managing ourſelves well in this Part of our Behaviour as the Name of *Good-Breeding*, as if peculiarly the Effect of Education; yet, as I have ſaid, young Children ſhould not be much perplexed about it; I mean about putting off their Hats and making Legs modiſhly. Teach them Humility, and to be good-natured, if you can, and this Sort of Manners will not be wanting; *Civility* being, in Truth, nothing but a Care not to ſhew any Slighting or Contempt of any one in Converſation. What are the moſt allowed and eſteemed Ways of expreſſing this, we have above obſerved. It is as peculiar and different, in ſeveral Countries of the World, as their Language; and therefore, if it be rightly conſidered, Rules and Diſcourſes, made to Children about it, are as uſeleſs and impertinent, as it would be now and then to give a Rule or two of the *Spaniſh* Tongue to one that converſes only with *Engliſhmen*. Be as buſy as you pleaſe with Diſcourſes of *Civility* to your Son, ſuch as is his Company, ſuch will be his Manners. A Ploughman of your Neighbourhood, that has never been out of his Pariſh, read what Lectures you pleaſe to him, will be as ſoon in his Language as his Carriage, a Courtier; that is, in neither will be more polite than thoſe he uſes to converſe with: And therefore of this no-other Care can be taken till he be of an Age to have a Tutor put to him, who muſt not fail to be a well-bred Man: And, in good Earneſt, if I were to ſpeak my Mind freely, ſo Children

Children do nothing out of Obſtinacy, Pride, and Ill-Nature, it is no great Matter how they put off their Hats, or make Legs. If you can teach them to love and reſpect other People, they will, as their Age requires it, find Ways to expreſs it acceptably to every one, according to the Faſhions they have been uſed to: And, as to their Motions and Carriage of their Bodies, a Dancing Maſter, as has been ſaid, when it is fit, will teach them what is moſt becoming. In the mean Time when they are young, People expect not that Children ſhould be over-mindful of theſe Ceremonies; Careleſſneſs is allowed to that Age, and becomes them as well as Compliments do grown People; or, at leaſt, if ſome very nice People will think it a Fault, I am ſure it is a Fault that ſhould be over-looked, and left to Time, a Tutor, and Converſation, to cure: And therefore I think it not worth your while to have your Son (as I often ſee Children are) moleſted or chid about it: But where there is Pride or Ill-Nature appearing in his Carriage, there he muſt be perſuaded or ſhamed out of it.

Though Children, when little, ſhould not be much perplexed with Rules and ceremonious Part of *Breeding*, yet there is a Sort of Unmannerlineſs very apt to grow up with young People, if not early reſtrained; and that is a Forwardneſs to *interrupt* others that are ſpeaking, and to ſtop them with ſome *Contradiction*. Whether the Cuſtom of Diſputing, and the Reputation of Parts and Learning uſually given to it, as if it were the only Standard and Evidence of Knowledge, make young Men ſo forward to watch Occaſions to correct others in their Diſcourſe, and not to ſlip any Opportunity of ſhewing their Talents; ſo it is, that I have found Scholars moſt blamed in this Point. There cannot be a greater Rudeneſs, than to *interrupt* another in the Current of his Diſcourſe; for if there be not impertinent Folly in anſwering a Man before we know what he will ſay, yet it is a plain Declaration, that we are weary to hear him talk any longer, and have a Diſeſteem of what he ſays, which we, judging not fit to entertain the Company, deſire them to give Audience to us, who have ſomething to produce worth their Attention. This ſhews a very great Diſreſpect, and cannot but be offenſive: And yet, this is what almoſt all *Interruption* conſtantly carries with it. To which, if there be added, as is uſual, a *Correcting* of any Miſtake, or a *Contradiction* of what has been ſaid, it is a Mark of yet greater Pride and Self-Conceitedneſs, when we thus intrude ourſelves for Teachers, and take upon us, either to ſet another right in his Story, or ſhew the Miſtakes of his Judgment.

Interruption.

I do not ſay this, that I think there ſhould be no Difference of Opinions in Converſation, nor Oppoſition in Men's Diſcourſes: This would be to take away the greateſt Advantage of Society, and the Improvements that are to made by ingenious Company; where the Light is to be got from the oppoſite Arguings of

Men of Parts, ſhewing the different Sides of Things, and their various Aſpects and Probabilities, would be quite loſt, if every one were obliged to aſſent to, and ſay after, the firſt Speaker. It is not the owning one's Diſſent from another, that I ſpeak againſt, but the Manner of doing it. Young Men ſhould be taught not to be forward to *interpoſe* their Opinions, unleſs aſked, or when others have done and are ſilent; and then only by Way of Enquiry, not Inſtruction. The poſitive Aſſerting, and the magiſterial Air ſhould be avoided; and when a general Pauſe of the whole Company affords an Opportunity, they may modeſtly put in their Queſtion as Learners.

This becoming Decency will not cloud their Parts, nor weaken the Strength of their Reaſon; but beſpeak the more favourable Attention, and give what they ſay the greater Advantage. An ill Argument, or ordinary Obſervation thus introduced, with ſome civil Preface of Deference and Reſpect to the Opinions of others, will procure them more Credit, and Eſteem, than the ſharpeſt Wit, or profoundeſt Science, with a rough, inſolent, or noiſy Management, which always ſhocks the Hearers, and leaves an ill Opinion of the Man, though he get the better of it in the Argument.

This therefore ſhould be carefully watched in young People, ſtopped in the Beginning, and the contrary Habit introduced in all their Converſation; and the rather, becauſe Forwardneſs to talk, frequent *Interruptions* in arguing, and loud *Wrangling*, are too often obſervable amongſt grown People, even of Rank amongſt us. The *Indians*, whom we call barbarous, obſerve much more Decency and Civility in their Diſcourſes and Converſation, giving one another a fair ſilent Hearing, till they have quite done; and then anſwering them calmly, and without Noiſe or Paſſion. And if it be not ſo in this civilized Part of the World, we muſt impute it to a Neglect in Education, which has not yet reformed this ancient Piece of Barbarity amonſt us. Was it not, think you, an entertaining Spectacle, to ſee two Ladies of Quality, accidentally ſeated on the oppoſite Sides of a Room, ſet round with Company, fall into a Diſpute, and grow ſo eager in it that in the Heat of their Controverſy, edging by Degrees, their Chairs forwards, they were in a little Time got up cloſe to one another in the Middle of the Room; where for a good while, they managed the Diſpute as fiercely as two Game-Cocks in the Pit, without minding or taking any Notice of the Circle, which could not all the while forbear ſmiling? This I was told by a Perſon of Quality, who was preſent at the Combat, and did not omit to reflect upon the Indecencies, that Warmth in *Diſpute* often runs People into; which ſince Cuſtom makes too frequent, Education ſhould take more Care of. There is no body but condemns this in others, though they overlook it in themſelves; and many, who are ſenſible of it in themſelves, and reſolve againſt it, cannot yet get rid of an ill Cuſtom,

Diſpute.

Cuſtom, which Neglect in their Education has ſuffered to ſettle into an Habit.

Company. §. 146. What has been above ſaid concerning *Company*, would, perhaps, if it were well reflected on, give us a larger Proſpect, and let us ſee how much farther its Influence reaches. It is not the Modes of Civility alone, that are imprinted by *Converſation*: The Tincture of Company ſinks deeper than the Out-ſide; and poſſibly, if a true Eſtimate were made of the Morality, and Religions of the World, we ſhould find, that the far greater Part of Mankind received even thoſe Opinions and Ceremonies, they would die for, rather from the Faſhions of their Countries, and the conſtant Practice of thoſe about them, than from any Conviction of their Reaſons. I mention this only to let you ſee of what Moment I think *Company* is to your Son in all the Parts of his Life, and therefore how much that one Part is to be weighed and provided for; it being of greater Force to work upon him, than all you can do beſides.

Learning. §. 147. You will wonder, perhaps, that I put *Learning* laſt, eſpecially if I tell you I think it the leaſt Part. This may ſeem ſtrange in the Mouth of a bookiſh Man; and this making uſually the chief, if not only Buſtle and Stir about Children, this being almoſt that alone which is thought on when People talk of Education, makes it the greater Paradox. When I conſider what Ado is made about a little *Latin* and *Greek*, how many Years are ſpent in it, and what a Noiſe and Buſineſs it makes to no Purpoſe, I can hardly forbear thinking, that the Parents of Children ſtill live in Fear of the School-Maſters's Rod, which they look on as the only Inſtrument of Education; as if a Language or two were its whole Buſineſs. How elſe is it poſſible that a Child ſhould be chained to the Oar, ſeven, eight, or ten of the beſt Years of his Life, to get a Language or two, which I think might be had at a great deal cheaper Rate of Pains and Time, and be learned almoſt in playing?

Forgive me therefore, if I ſay, I cannot with Patience think, that a young Gentleman ſhould be put into the Herd, and be driven with a Whip and Scourges, as if he were to run the Gantlet through the ſeveral Claſſes, *ad capiendum ingenii cultum*. What then, ſay you, would you not have him write and read? Shall he be more ignorant than the Clerk of our Pariſh, who takes *Hopkins* and *Sternhold* for the beſt Poets in the World, whom yet he makes worſe than they are, by his ill Reading? Not ſo, not ſo faſt, I beſeech you. Reading, and Writing, and *Learning*, I allow to be neceſſary, but yet not the chief Buſineſs. I imagine you would think him a very fooliſh Fellow, that ſhould not value a virtuous, or a wiſe Man infinitely before a great Scholar. Not but that I think *Learning* a great Help to both in well-diſpoſed Minds; but yet it muſt be confeſſed alſo, that in others not ſo diſpoſed, it helps

them only to be the more fooliſh, or worſe Men. I ſay this, that when you conſider the Breeding of your Son, and are looking out for a School-Maſter or a Tutor, you would not have (as is uſual) *Latin* and *Logick* only in your Thoughts. *Learning* muſt be had, but in the ſecond Place, as ſubſervient only to greater Qualities. Seek out ſome body, that may know how diſcreetly to frame his Manners: Place him in Hands where you may, as much as poſſible, ſecure his Innocence, cheriſh and nurſe up the good, and gently correct and weed out any bad Inclinations, and ſettle in him good Habits. This is the main Point, and this being provided for, *Learning* may be had into the Bargain, and that, as I think, at a very eaſy Rate, by Methods that may be thought on.

Reading.

§. 148. When he can talk, it is Time he ſhould begin to *learn* to *read*. But as to this, give me Leave here to inculcate again, what is very apt to be forgotten, *viz.* That a great Care is to be taken, that it be never made as a Buſineſs to him, nor he look on it as a Taſk. We naturally, as I ſaid, even from our Cradles, love Liberty, and have therefore an Averſion to many Things, for no other Reaſon, but becauſe they are injoined us. I have always had a Fancy, that *Learning* might be made a Play and Recreation to Children; and that they might be brought to deſire to be taught if it were propoſed to them as a Thing of Honour, Credit, Delight, and Recreation, or as a Reward for doing ſomething elſe; and if they were never chid or corrected for the Neglect of it. That which confirms me in this Opinion, is, that amongſt the *Portugueſe*, it is ſo much a Faſhion and Emulation amongſt their Children, *to learn to read* and write, that they cannot hinder them from it: They will learn it one from another, and are as intent on it, as if it were forbid them. I remember that being at a Friend's Houſe, whoſe younger Son, a Child in Coats, was not eaſily *brought* to his Book, (being taught *to read* at home by his Mother) I adviſed to try another Way, than requiring it of him as his Duty; we therefore, in a Diſcourſe on purpoſe amongſt ourſelves, in his Hearing, but without taking any Notice of him, declared, That it was the Privilege and Advantage of Heirs, and elder Brothers, to be Scholars; that this made them fine Gentlemen, and beloved by every Body; and that for younger Brothers, it was a Favour to admit them to Breeding; to be taught to *read* and write, was more than came to their Share; they might be ignorant Bumpkins and Clowns, if they pleaſed. This ſo wrought upon the Child, that afterwards he deſired to be taught; would come himſelf to his Mother to *learn*, and would not let his Maid be quiet till ſhe heard him his Leſſon. I doubt not but ſome Way like this might be taken with other Children; and when their Tempers are ſound, ſome Thoughts be inſtilled into them, that might ſet them upon deſiring of *Learning* themſelves, and make them ſeek it, as another

another Sort of Play or Recreation. But then, as I ſaid before, it muſt never be impoſed as a Taſk, nor made a Trouble to them. There may be Dice and Play-Things, with the Letters on them, to teach Children the *Alphabet* by playing; and Twenty other Ways may be found, ſuitable to their particular Tempers, to make this kind of *Learning a Sport* to them.

§. 149. Thus Children may be cozened into a Knowledge of the Letters; be *taught to read*, without perceiving it to be any Thing but a Sport, and play themſelves into that which others are whipped for. Children ſhould not have any Thing like Work, or ſerious, laid on them; neither their Minds nor Bodies will bear it. It injures their Healths; and their being forced and tied down to their Books in an Age at Enmity with all ſuch Reſtraint has, I doubt not, been the Reaſon, why a great many have hated Books and Learning all their Lives after: It is like a Surfeit, that leaves an Averſion behind not to be removed.

§. 150. I have therefore thought, that if *Play-Things* were fitted to this Purpoſe, as they are uſually to none, Contrivances might be made *to teach Children to read*, whilſt they thought they were only playing. For Example; What if an *Ivory-Ball* were made like that of the Royal-Oak Lottery, with thirty-two Sides, or one rather twenty-four or twenty-five Sides; and upon ſeveral of thoſe Sides paſted on an A, upon ſeveral others B, on others C, and on others D? I would have you begin with but theſe four Letters, or perhaps only two at firſt; and when he is perfect in them, then add another; and ſo on till each Side having one Letter, there be on it the whole Alphabet. This I would have others play with before him, it being a good Sort of Play to lay a Stake who ſhall firſt throw an A or B, as who upon Dice ſhall throw Six or Seven. This being a Play amongſt you, tempt him not to it, leſt you make it Buſineſs; for I would not have him underſtand it is any Thing but a Play of older People, and I doubt not but he will take to it himſelf. And that he may have the more Reaſon to think it is a Play, that he is ſometimes in Favour admitted to, when the Play is done, the Ball ſhould be laid up ſafe out of his Reach, that ſo it may not, by his having it in his Keeping at any Time, grow ſtale to him.

§. 151. To keep up his Eagerneſs to it, let him think it a Game belonging to thoſe above him; and when, by this Means, he knows the Letters, by changing them into Syllables he may *learn to read*, without knowing how he did ſo, and never have any Chideing or Trouble about it, nor fall out with Books becauſe of the hard Uſage and Vexation they have cauſed him. Children, if you obſerve them, take Abundance of Pains to learn ſeveral Games, which, if they ſhould be enjoined them, they would abhor as a Taſk and Buſineſs. I know a Perſon of great Quality (more yet to be honoured for his Learning and Virtue, than for his Rank and high Place) who, by paſting on

the ſix Vowels (for in our Language Y is one) on the ſix Sides of a Die, and the remaining eighteen Conſonants on the Sides of three other Dice, has made this a Play for his Children, that he ſhall win, who, at one Caſt, throws moſt Words on theſe four Dice; whereby his eldeſt Son, yet in Coats, has *played* himſelf *into ſpelling*, with great Eagerneſs, and without once having been chid for it, or forced to it.

§. 152. I have ſeen little Girls exerciſe whole Hours together, and take Abundance of Pains to be expert at *Dibſtones*, as they call it: Whilſt I have been looking on, I have thought it wanted only ſome good Contrivance to make them employ all that Induſtry about ſomething that might be more uſeful to them; and methinks it is only the Fault and Negligence of elder People that it is not ſo. Children are much leſs apt to be idle than Men, and Men are to be blamed if ſome Part of that buſy Humour be not turned to uſeful Things; which might be made uſually as delightful to them as thoſe they are employed in, if Men would be but half ſo forward to lead the Way as theſe little Apes would be to follow. I imagine ſome wiſe *Portugueſe* heretofore began this Faſhion amongſt the Children of his Country, where I have been told, as I ſaid, it is impoſſible to hinder the Children from *learning to read* and write: And in ſome Parts of *France* they teach one another to ſing and dance from the Cradle.

§. 153. The *Letters* paſted upon the Sides of the Dice, or Polygon, were beſt to be of the Size of thoſe of the Folio Bible to begin with, and none of them Capital Letters; when once he can read what is printed in ſuch Letters, he will not long be ignorant of the great ones: And in the Beginning he ſhould not be perplexed with Variety. With this Die alſo, you might have a Play juſt like the Royal Oak, which would be another Variety; and play for Cherries or Apples, *&c.*

§. 154. Beſides theſe, twenty other Plays might be invented, depending on *Letters*, which thoſe who like this Way, may eaſily contrive and get made to this Uſe if they will. But the four Dice above-mentioned I think ſo eaſy and uſeful, that it will be hard to find any better, and there will be ſcarce need of any other.

§. 155. Thus much for *learning to read*; which let him never be driven to, nor chid for; cheat him into it if you can, but make it not a Buſineſs for him. It is better it be a Year later *before he can read*, than that he ſhould this Way get an Averſion to Learning. If you have any Conteſts with him, let it be in Matters of Moment, of Truth, and Good-Nature; but lay no Taſk on him about A B C. Uſe your Skill to make his Will ſupple and pliant to Reaſon: Teach him to love Credit and Commendation; to abhor being thought ill or meanly of, eſpecially by you and his Mother; and then the reſt will come all eaſily. But, I think, if you will do that, you muſt not

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ſhackle and tie him up with Rules about indifferent Matters, nor rebuke him for every little Fault, or perhaps ſome that to others would ſeem great ones: But of this I have ſaid enough already.

§. 156. When by theſe gentle Ways he begins to be able to *read*, ſome eaſy pleaſant Book ſuited to his Capacity ſhould be put into his Hands, wherein the Entertainment that he finds might draw him on, and reward his Pains in Reading, and yet not ſuch as ſhould fill his Head with perfectly uſeleſs Trumpery, or lay the Principles of Vice and Folly. To this Purpoſe, I think *Æſop*'s *Fables* the beſt, which being Stories apt to delight and entertain a Child, may yet afford uſeful Reflections to a grown Man; and, if his Memory retain them all his Life after, he will not repent to find them there, amongſt his manly Thoughts and ſerious Buſineſs. If his *Æſop* has *Pictures* in it, it will entertain him much the better, and encourage him to read, when it carries the Increaſe of Knowledge with it: For ſuch viſible Objects Children hear talked of in vain, and without any Satisfaction, whilſt they have no Ideas of them; thoſe Ideas being not to be had from Sounds, but from the Things themſelves, or their Pictures. And therefore, I think, as ſoon as he begins to ſpell, as many Pictures of Animals ſhould be got him as can be found, with the printed Names to them, which at the ſame Time will invite him to read, and afford him Matter of Enquiry and Knowledge. *Reynard the Fox* is another Book, I think, may be made uſe of to the ſame Purpoſe. And if thoſe about him will talk to him often about the Stories he has read, and hear him tell them, it will, beſides other Advantages, add Encouragement and Delight to his *Reading*, when he finds there is ſome Uſe and Pleaſure in it. Theſe Baits ſeem wholly neglected in the ordinary Method; and it is uſually long before Learners find any Uſe or Pleaſure in reading which may tempt them to it, and ſo take Books only for faſhionable Amuſements, or impertinent Troubles good for nothing.

§. 157. The Lord's Prayer, the Creed, and Ten Commandments, it is neceſſary he ſhould learn perfectly by Heart; but, I think, not by reading them himſelf in his Primer, but by ſome-body's repeating them to him, even before he can read. But learning by heart, and *learning to read*, ſhould not, I think, be mixed, and ſo one made to clog the other; but his *learning to read* ſhould be made as little Trouble or Buſineſs to him as might be.

What other Books there are in *Engliſh* of the Kind of thoſe above mentioned, fit to engage the Liking of Children, and tempt them to *read*, I do not know, but am apt to think, that Children, being generally delivered over to the Method of Schools, where the Fear of the Rod is to inforce, and not any Pleaſure of the Employment to invite them to learn, this Sort of uſeful Books, amongſt the Number of ſilly ones that are of

all Sorts, have yet had the Fate to be neglected; and nothing that I know has been conſidered of this Kind out of the ordinary Road of the Horn-Book, Primer, Pſalter, Teſtament, and Bible.

§. 158. As for the *Bible*, which Children are uſually employed in to exerciſe and improve their Talent *in reading*, I think, the promiſcuous Reading of it, though by Chapters as they lie in Order, is ſo far from being of any Advantage to Children, either for the perfecting their *Reading*, or principling their Religion, that perhaps a worſe could not be found: For what Pleaſure or Encouragement can it be to a Child to exerciſe himſelf in reading thoſe Parts of a Book where he underſtands nothing? And how little are the Law of *Moſes*, the Song of *Solomon*, the Prophecies in the Old, and the Epiſtles and *Apocalypſe* in the New Teſtament, ſuited to a Child's Capacity? And though the Hiſtory of the Evangeliſts, and the Acts, have ſomething eaſier, yet, taken all together, it is very diſproportional to the Underſtanding of Childhood. I grant, that the Principles of Religion are to be drawn from thence, and in the Words of the Scripture: yet none ſhould be propoſed to a Child, but ſuch as are ſuited to a Child's Capacity and Notions. But it is far from this, to read through *the whole Bible*, and that for Reading's ſake. And what an odd Jumble of Thoughts muſt a Child have in his Head, if he have any at all, ſuch as he ſhould have concerning Religion, who in his tender Age reads all the Parts of the *Bible* indifferently as the Word of God, without any other Diſtinction! I am apt to think, that this, in ſome Men, has been the very Reaſon why they never had clear and diſtinct Thoughts of it all their Life Time.

§. 159. And now I am by Chance fallen on this Subject, give me Leave to ſay, that there are ſome Parts of the *Scripture* which may be proper to be put into the Hands of a Child to engage him to read; ſuch as are the Story of *Joſeph* and his Brethren, of *David* and *Goliah*, of *David* and *Jonathan*, *&c.* and others, that he ſhould be made to read for his Inſtruction, as that, *What you would have others do unto you, do you the ſame unto them*; and ſuch other eaſy and plain moral Rules, which being fitly choſen might often be made uſe of, both for Reading and Inſtruction together; and ſo often read, till they are thoroughly fixed in the Memory; and then afterwards, as he grows ripe for them, may in their Turns, on fit Occaſions, be inculcated as the ſtanding and ſacred Rules of his Life and Actions. But the Reading of the whole Scripture indifferently, is what I think very inconvenient for Children, till after having been made acquainted with the plaineſt fundamental Parts of it, they have got ſome kind of general View of what they ought principally to believe and practiſe; which yet, I think, they ought to receive in the very Words of the Scripture, and not in ſuch as Men, prepoſſeſſed by Syſtems and Analogies, are apt in this

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Caſe to make uſe of and force upon them. Dr. *Worthington*, to avoid this, has made a Catechiſm, which has all its Anſwers in the preciſe Words of the Scripture, a Thing of good Example, and ſuch a ſound Form of Words as no Chriſtian can except againſt, as not fit for his Child to learn. Of this, as ſoon as he can ſay the Lord's Prayer, Creed, and Ten Commandments by Heart, it may be fit for him to learn a Queſtion every Day, or every Week, as his Underſtanding is able to receive, and his Memory to retain them. And when he has this Catechiſm perfectly by Heart, ſo as readily and roundly to anſwer to any Queſtion in the whole Book, it may be convenient to lodge in his Mind the remaining moral Rules ſcattered up and down in the Bible, as the beſt *Exerciſe of his Memory*, and that which may be always a Rule to him, ready at Hand, in the whole Conduct of his Life.

Writing.

§. 160. When he can read *Engliſh* well, it will be ſeaſonable to enter him in *Writing*: And here the firſt Thing ſhould be taught him is to *hold his Pen right*; and this he ſhould be perfect in before he ſhould be ſuffered to put it to Paper: For not only Children, but any body elſe, that would do any thing well, ſhould never be put upon too much of it at once, or be ſet to perfect themſelves in two Parts of an Action at the ſame Time, if they can poſſibly be ſeparated. I think the *Italian* Way of holding the Pen between the Thumb and the Fore-finger alone, may be beſt; but in this you ſhould conſult ſome good Writing-Maſter, or any other Perſon who writes well and quick. When he has learned to hold his Pen right, in the next Place he ſhould learn how to *lay his Paper, and place his Arm and Body to it.* Theſe Practices being got over, the Way to teach him to write without much Trouble, is to get a Plate graved with the Characters of ſuch a Hand as you like beſt: But you muſt remember to have them a pretty deal bigger than he ſhould ordinarily write; for every one naturally comes by Degrees to write a leſs Hand than he at firſt was taught, but never a bigger. Such a Plate being graved, let ſeveral Sheets of good Writing-Paper be printed off with Red Ink, which he has nothing to do but to go over with a good Pen filled with black Ink, which will quickly bring his Hand to the Formation of thoſe Characters, being at firſt ſhewed where to begin, and how to form every Letter; and, when he can do that well, he muſt then exerciſe on fair Paper, and ſo may eaſily be brought *to write* the Hand you deſire.

Drawing.

§. 161. When he can write well and quick, I think it may be convenient not only to continue the Exerciſe of his Hand in Writing, but alſo to improve the Uſe of it farther in *Drawing*, a Thing very uſeful to a Gentleman on ſeveral Occaſions; but eſpecially if he travel, as that which helps a Man often to expreſs, in a few Lines well put together, what a whole Sheet of Paper in Writing would not be able to

repreſent and make intelligible. How many Buildings may a Man ſee, how many Machines and Habits meet with, the Ideas whereof would be eaſily retained and communicated by a little Skill in *Drawing*; which being committed to Words are in Danger to be loſt, or at beſt but ill retained in the moſt exact Deſcriptions? I do not mean that I would have your Son a *perfect Painter*; to be that to any tolerable Degree will require more Time than a young Gentleman can ſpare from his other Improvements of greater Moment. But ſo much Inſight into *Perſpective* and Skill in *Drawing*, as will enable him to repreſent tolerably on Paper any Thing he ſees, except Faces, may, I think, be got in a little Time, eſpecially if he has a Genius to it; but where that is wanting, unleſs it be in Things abſolutly neceſſary, it is better to let him paſs them by quietly, than to vex him about them to no Purpoſe: And therefore in this, as in all other Things not abſolutly neceſſary, the Rule holds, *Nihil invita Minerva.*

Short-Hand.

¶ 1. *Short-Hand*, an Art, as I have been told, known only in *England*, may perhaps be thought worth the learning, both for Diſpatch in what Men write for their own Memory, and Concealment of what they would not have lie open to every Eye: For he that has once learned any Sort of Character, may eaſily vary it to his own private Uſe or Fancy, and with more Contraction ſuited to the Buſineſs he would employ it in. Mr. *Rich*'s, the beſt contrived of any I have ſeen, may, as I think, by one who knows and conſiders Grammar well, be made much eaſier and ſhorter. But for the learning this compendious Way of Writing, there will be no Need haſtily to look out a Maſter; it will be early enough when any convenient Opportunity offers itſelf at any Time after his Hand is well ſettled in fair and quick Writing: For Boys have but little Uſe of *Short-Hand*, and ſhould by no Means practiſe it till they write perfectly well, and have thoroughly fixed the Habit of doing ſo.

French.

§. 162. As ſoon as he can ſpeak *Engliſh*, it is Time for him to learn ſome other Language: This no body doubts of, when *French* is propoſed. And the Reaſon is, becauſe People are accuſtomed to the right Way of teaching that Language, which is by talking it into Children in conſtant Converſation, and not by grammatical Rules. The *Latin* Tongue would eaſily be taught the ſame Way, if his Tutor, being conſtantly with him, would talk nothing elſe to him, and make him anſwer ſtill in the ſame Language. But becauſe *French* is a living Language, and to be uſed more in ſpeaking, that ſhould be firſt learned, that the yet pliant Organs of Speech might be accuſtomed to a due Formation of thoſe Sounds, and he get the Habit of pronouncing *French* well, which is the harder to be done the longer it is delayed.

§. 163.

§. 163. When he can ſpeak and read *French* well, which in this Method is uſually in a Year or two, he ſhould proceed to *Latin*, which it is a Wonder Parents, when they have had the Experiment in *French*, ſhould not think ought to be learned the ſame Way, by talking and reading. Only Care is to be taken whilſt he is learning theſe foreign Languages, by ſpeaking and reading nothing elſe with his Tutor, that he do not forget to read *Engliſh*, which may be preſerved by his Mother, or ſome body elſe, hearing him read ſome choſen Parts of the Scripture, or other *Engliſh* Book, every Day. *Latin.*

§. 164. *Latin* I look upon as abſolutely neceſſary to a Gentleman; and indeed Cuſtom, which prevails over every Thing, has made it ſo much a Part of Education, that even thoſe Children are whipped to it, and made ſpend many Hours of their precious Time uneaſily in *Latin*, who, after they are once gone from School, are never to have more to do with it as long as they live. Can there be any Thing more ridiculous, than that a Father ſhould waſte his own Money, and his Son's Time, in ſetting him to learn the *Roman Language*, when at the ſame Time he deſigns him for a Trade, wherein he, having no Uſe of *Latin*, fails not to forget that little which he brought from School, and which it is ten to one he abhors for the ill Uſage it procured him? Could it be believed, unleſs we had every where amongſt us Examples of it, that a Child ſhould be forced to learn the Rudiments of a Language which he is never to uſe in the Courſe of Life that he is deſigned to, and neglect all the while the writing a good Hand, and caſting Accounts, which are of great Advantage in all Conditions of Life, and to moſt Trades indiſpenſible neceſſary? But tho' theſe Qualifications, requiſite to Trade and Commerce, and the Buſineſs of the World, are ſeldom or never to be had at Grammar-Schools, yet thither, not only Gentlemen ſend their younger Sons, intended for Trades, but even Tradeſmen and Farmers fail not to ſend their Children, though they have neither Intention nor Ability to make them Scholars. If you aſk them why they do this, they think it as a ſtrange Queſtion as if you ſhould aſk them, Why they go to Church. Cuſtom ſerves for Reaſon, and has, to thoſe who take it for Reaſon, ſo conſecrated this Method, that it is almoſt religiouſly obſerved by them, and they ſtick to it, as if their Children had ſcarce an orthodox Education, unleſs they learn *Lilly*'s Grammar.

§. 165. But how neceſſary ſoever *Latin* be to ſome, and is thought to be to others, to whom it is of no Manner of Uſe or Service; yet the ordinary Way of learning it in a Grammar-School is that which, having had Thoughts about, I cannot be forward to encourage. The Reaſons againſt it are ſo evident, and cogent, that they have prevailed with ſome intelligent Perſons, to quit the ordinary Road, not without Succeſs, though

though the Method made uſe of was not exactly that which I imagine the eaſieſt, and in ſhort is this. To trouble the Child with no *Grammar* at all, but to have *Latin*, as *Engliſh* has been, without the Perplexity of Rules, talked into him; for if you will conſider it, *Latin* is no more unknown to a Child, when he comes into the World, than *Engliſh*: And yet he learns *Engliſh* without Maſter, Rule, or Grammar; and ſo might he *Latin* too, as *Tully* did, if he had ſome body always to talk to him in this Language. And when we ſo often ſee a *French* Woman teach an *Engliſh* Girl to ſpeak and read *French* perfectly in a Year or two, without any Rule of Grammar, or any Thing elſe but pratling to her, I cannot but wonder, how Gentlemen have been overſeen this Way for their Sons, and thought them more dull or incapable than their Daughters.

§. 166. If therefore a Man could be got, who himſelf ſpeaking good *Latin*, would always be about your Son, talk conſtantly to him, and ſuffer him to ſpeak or read nothing elſe, this would be the true and genuine Way, and that which I would propoſe, not only as the eaſieſt and beſt, wherein a Child might, without Pains or Chiding, get a Language, which others are wont to be whipped for at School ſix or ſeven Years together; but alſo as that, wherein at the ſame Time he might have his Mind and Manners formed, and he be inſtructed to boot in ſeveral Sciences, ſuch as are a good Part of *Geography*, *Aſtronomy*, *Chronology*, *Anatomy*, beſides ſome Parts of *Hiſtory*, and all other Parts of Knowledge of Things, that fall under the Senſes, and require little more than Memory: For there, if we would take the true Way, our Knowledge ſhould begin, and in thoſe Things be laid the Foundation; and not in the abſtract Notions of *Logick* and *Metaphyſicks*, which are fitter to amuſe, than inform the Underſtanding, in its firſt ſetting out towards Knowledge. When young Men have had their Heads employed a while in thoſe abſtract Speculations, without finding the Succeſs and Improvement, or that Uſe of them, which they expected, they are apt to have mean Thoughts, either of Learning or themſelves; they are tempted to quit their Studies, and throw away their Books, as containing nothing but hard Words, and empty Sounds; or elſe, to conclude, that if there be any real Knowledge in them, they themſelves have not Underſtandings capable of it. That this is ſo, perhaps I could aſſure you upon my own Experience. Amongſt other Things to be learned by a young Gentleman in this Method, whilſt others of his Age are wholly taken up with *Latin* and Languages, I may alſo ſet down *Geometry* for one, having known a young Gentleman, bred ſomething after this Way, able to demonſtrate ſeveral Propoſitions in *Euclid*, before he was thirteen.

§. 167. But if ſuch a Man cannot be got, who ſpeaks good *Latin*, and being able to inſtruct your Son in all theſe Parts of Know-

Knowledge, will undertake it by this Method; the next beſt is to have him taught as near this Way as may be, which is by taking ſome eaſy and pleaſant Book, ſuch as *Æſop*'s *Fables*, and writing the *Engliſh* Tranſlation (made as literal as it can be) in one Line, and the *Latin* Words which anſwer each of them, juſt over it in another. Theſe let him read every Day over and over again, till he perfectly underſtands the *Latin*, and then go on to another Fable, till he be alſo perfect in that, not omitting what he is already perfect in, but ſometimes reviewing that, to keep it in his Memory. And when he comes to write, let theſe be ſet him for Copies, which, with the Exerciſe of his Hand, will alſo advance him in *Latin*. This being a more imperfect Way than by talking *Latin* unto him; the Formation of the Verbs firſt, and afterwards the Declenſions of the Nouns and Pronouns, perfectly learned by Heart, may facilitate his Acquaintance with the Genius and Manner of the *Latin Tongue*, which varies the Signification of Verbs and Nouns, not as the Modern Languages do, by Particles prefixed, but by changing the laſt Syllables. More than this of Grammar, I think he need not have, till he can read himſelf *Sanctii Minerva*, with *Scioppius* and *Perizonius*'s Notes.

In teaching of Children, this too, I think, is to be obſerved, that in moſt Caſes, where they ſtick, they are not to be farther puzzled, by putting them upon finding it out themſelves; as by aſking ſuch Queſtions as theſe, (*viz.*) Which is the Nominative Caſe, in the Sentence they are to conſtrue; or demanding, what *aufero* ſignifies, to lead them to the Knowledge what *abſtulere* ſignifies, *&c.* when they cannot readily tell. This waſtes Time only in diſturbing them; for whilſt they are learning, and apply themſelves with Attention, they are to be kept in Good Humour, and every Thing made eaſy to them, and as pleaſant as poſſible. Therefore where-ever they are at a Stand, and are willing to go forwards, help them preſently over the Difficulty, without any Rebuke or Chiding, remembering, that where harſher Ways are taken, they are the Effect only of Pride and Peeviſhneſs in the Teacher, who expects Children ſhould inſtantly be Maſter of as much as he knows; whereas he ſhould rather conſider, that his Buſineſs is to ſettle in them Habits, not angrily to inculcate Rules, which ſerve for little in the Conduct of our Lives; at leaſt are of no Uſe to Children, who forget them as ſoon as given. In Sciences where their Reaſon is to be exerciſed, I will not deny, but this Method may ſometimes be varied, and Difficulties propoſed on purpoſe to excite Induſtry, and accuſtom the Mind to employ its own Strength and Sagacity in Reaſoning. But yet, I gueſs, this is not to be done to Children, whilſt very young, nor at their Entrance upon any Sort of Knowledge: Then every Thing of itſelf is difficult, and the great Uſe and Skill of a Teacher is to make all as eaſy as he can: But particularly in learning of Languages there-

there is leaſt Occaſion for poſeing of Children; for Languages, being to be learned by Rote, Cuſtom and Memory, are then ſpoken in greateſt Perfection, when all Rules of Grammar are utterly forgotten. I grant, the Grammar of a Language is ſometimes very carefully to be ſtudied; but it is only to be ſtudied by a grown Man, when he applies himſelf to the underſtanding of any Language critically, which is ſeldom the Buſineſs of any but profeſſed Scholars. This, I think, will be agreed to, that if a Gentleman be to ſtudy any Language, it ought to be that of his own Country, that he may underſtand the Language, which he has conſtant Uſe of, with the utmoſt Accuracy.

There is yet a farther Reaſon, why Maſters and Teachers ſhould raiſe no Difficulties to their Scholars; but on the contrary ſhould ſmooth their Way, and readily help them forwards, where they find them ſtop. Children's Minds are narrow and weak, and uſually ſuſceptible but of one Thought at once. Whatever is in a Child's Head, fills it for the Time, eſpecially if ſet on with any Paſſion. It ſhould therefore be the Skill and Art of the Teacher, to clear their Heads of all other Thoughts, whilſt they are learning of any Thing, the better to make Room for what he would inſtil into them, that it may be received with Attention and Application, without which it leaves no Impreſſion. The natural Temper of Children diſpoſes their Minds to wander. Novelty alone takes them; whatever that preſents, they are preſently eager to have a Taſte of, and are as ſoon ſatiated with it. They quickly grow weary of the ſame Thing, and ſo have almoſt their whole Delight in Change and Variety. It is a Contradiction to the natural State of Childhood for them to fix their fleeting Thoughts. Whether this be owing to the Temper of their Brains, or the Quickneſs or Inſtability of their animal Spirits, over which the Mind has not yet got a full Command; this is viſible, that it is a Pain to Children to keep their Thoughts ſteady to any Thing. A laſting continued Attention is one of the hardeſt Taſks can be impoſed on them; and therefore, he that requires their Application, ſhould endeavour to make what he propoſes as grateful and agreeable as poſſible; at leaſt, he ought to take Care not to join any diſpleaſing or frightful Idea with it. If they come not to their Books with ſome Kind of Liking and Reliſh, it is no Wonder their Thoughts ſhould be perpetually ſhifting from what diſguſts them, and ſeek better Entertainment in more pleaſing Objects, after which they will unavoidably be gadding.

It is, I know, the uſual Method of Tutors, to endeavour to procure Attention in their Scholars, and to fix their Minds to the Buſineſs in Hand, by Rebukes and Corrections, if they find them ever ſo little wandering. But ſuch Treatment is ſure to produce the quite contrary Effect. Paſſionate Words or Blows from the Tutor fill the Child's Mind with Terror and Affrightment, which immediately takes it wholly up, and leaves no

Room

Room for other Impreſſions. I believe there is no body, that reads this, but may recollect what Diſorder haſty or imperious Words from his Parents or Teachers have cauſed in his Thoughts; how for the Time it has turned his Brains, ſo that he ſcarce knew what was ſaid by or to him. He preſently loſt the Sight of what he was upon, his Mind was filled with Diſorder and Confuſion, and in that State was no longer capable of Attention to any Thing elſe.

It is true, Parents and Governours ought to ſettle and eſtabliſh their Authority by an Awe over the Minds of thoſe under their Tuition; and to rule them by that: But when they have got an Aſcendant over them, they ſhould uſe it with great Moderation, and not make themſelves ſuch Scare-crows, that their Scholars ſhould always tremble in their Sight. Such an Auſterity may make their Government eaſy to themſelves, but of very little Uſe to their Pupils. It is impoſſible Children ſhould learn any Thing whilſt their Thoughts are poſſeſſed and diſturbed with any Paſſion, eſpecially Fear, which makes the ſtrongeſt Impreſſion on their yet tender and weak Spirits. Keep the Mind in an eaſy calm Temper, when you would have it receive your Inſtructions, or any Increaſe of Knowledge. It is as impoſſible to draw fair and regular Characters on a trembling Mind, as on a ſhaking Paper.

The great Skill of a Teacher is to get and keep the Attention of his Scholar; whilſt he has that, he is ſure to advance as faſt as the Learner's Abilities will carry him; and without that, all his Buſtle and Pother will be to little or no Purpoſe. To attain this, he ſhould make the Child comprehend (as much as may be) the Uſefulneſs of what he teaches him, and let him ſee, by what he has learnt, that he can do ſomething, which he could not do before; ſomething, which gives him ſome Power and real Advantage above others, who are ignorant of it. To this he ſhould add Sweetneſs in all his Inſtructions, and by a certain Tenderneſs in his whole Carriage, make the Child ſenſible, that he loves him and deſigns nothing but his Good, the only Way to beget Love in the Child, which will make him hearken to his Leſſons, and reliſh what he teaches him.

Nothing but Obſtinacy ſhould meet with any Imperiouſneſs or rough Uſage. All other Faults ſhould be corrected with a gentle Hand, and kind encouraging Words will work better and more effectually upon a willing Mind, and even prevent a good deal of that Perverſeneſs, which rough and imperious Uſage often produces in well-diſpoſed and generous Minds. It is true, Obſtinacy and wilful Neglects muſt be maſtered, even though it coſt Blows to do it: But I am apt to think Perverſeneſs in the Pupils is often the Effect of Frowardneſs in the *Tutor*; and that moſt Children would ſeldom have deſerved Blows, if needleſs and miſapplied Roughneſs had not taught them Ill-Nature, and given them an Averſion to their Teacher, and all that comes from him.

Inadvertency,

Inadvertency, Forgetfulneſs, Unſteadineſs, and wandering of Thought, are the natural Faults of Childhood; and therefore when they are not obſerved to be wilful, are to be mentioned ſoftly, and gained upon by Time. If every Slip of this Kind produces Anger and Rating, the Occaſions of Rebuke and Corrections will return ſo often, that the Tutor will be a conſtant Terror and Uneaſineſs to his Pupils: Which one Thing is enough to hinder their profiting by his Leſſons, and to defeat all his Methods of Inſtructions.

Let the Awe he has got upon their Minds be ſo tempered with the conſtant Marks of Tenderneſs and Good-Will, that Affection may ſpur them to their Duty, and make them find a Pleaſure in complying with his Dictates. This will bring them with Satisfaction to their Tutor; make them hearken to him, as to one who is their Friend, that cheriſhes them, and takes Pains for their Good: This will keep their Thoughts eaſy and free whilſt they are with him; the only Temper wherein the Mind is capable of receiving new Informations, and of admitting into itſelf thoſe Impreſſions, which if not taken and retained, all that they and their Teacher do together is loſt Labour; there is much Uneaſineſs and little Learning.

§. 168. When by this Way of interlining *Latin* and *Engliſh* one with another, he has got a moderate Knowledge of the *Latin Tongue*, he may then be advanced a little farther to the Reading of ſome other eaſy *Latin* Book, ſuch as *Juſtin* or *Eutropius*; and to make the Reading and Underſtanding of it the leſs tedious and difficult to him, let him help himſelf, if he pleaſe, with the *Engliſh* Tranſlation; nor let the Objection, that he will then know it only by Rote, fright any one. This, when well conſidered, is not of any Moment againſt, but plainly for this Way of learning a Language: For Languages are only to be learned by Rote; and a Man who does not ſpeak *Engliſh* or *Latin* perfectly by Rote, ſo that having thought of the Thing he would ſpeak of, his Tongue of Courſe, without Thought of Rule of Grammar, falls into the proper Expreſſion and Idiom of that Language, does not ſpeak it well, nor is Maſter of it. And I would fain have any one name to me that Tongue, that any one can learn, or ſpeak as he ſhould do, by the Rules of Grammar. Languages were made not by Rules or Art, but by Accident, and the common Uſe of the People: And he that will ſpeak them well, has no other Rule but that; nor any Thing to truſt to, but his Memory, and the Habit of ſpeaking after the Faſhion learned from thoſe that are allowed to ſpeak properly, which, in other Words, is only to ſpeak by Rote.

Grammar. It will poſſibly be aſked here, Is *Grammar* then of no Uſe? and have thoſe who have taken ſo much Pains in reducing ſeveral Languages to Rules and Obſervations; who have writ ſo much about *Declenſions*, and

and *Conjugations*, about *Concords*, and *Syntaxis*, loſt their Labour, and been learned to no Purpoſe? I ſay not ſo, *Grammar* has its Place too. But this I think I may ſay, There is more Stir a great deal made with it than there needs, and thoſe are tormented about it to whom it does not at all belong. I mean Children, at the Age wherein they are uſually perplexed with it in Grammar Schools.

There is nothing more evident, than that Languages learned by Rote ſerve well enough for the common Affairs of Life and ordinary Commerce. Nay, Perſons of Quality of the ſofter Sex, and ſuch of them as have ſpent their Time in well-bred Company, ſhew us, that this plain natural Way, without the leaſt Study or Knowledge of *Grammar*, can carry them to a great Degree of Elegancy and Politeneſs in their Language: And there are Ladies who, without knowing what *Tenſes* and *Participles*, *Adverbs* and *Prepoſitions* are, ſpeak as properly and as correctly (they might take it for an ill Compliment if I ſaid as any Country School-maſter) as moſt Gentlemen who have been bred up in the ordinary Methods of Grammar-Schools. Grammar therefore we ſee may be ſpared in ſome Caſes. The Queſtion then will be, To whom ſhould it be taught, and when? To this I anſwer,

1. Men learn Languages for the ordinary Intercourſe of Society and Communication of Thoughts in common Life, without any farther Deſign in their Uſe of them: And for this Purpoſe, the original Way of learning a Language by Converſation, not only ſerves well enough, but is to be preferred as the moſt expedite, proper and natural. Therefore, to this Uſe of Language one may anſwer, That Grammar is not neceſſary. This ſo many of my Readers muſt be forced to allow, as underſtand what I here ſay, and who, converſing with others, underſtand them without having ever been taught the Grammar of the *Engliſh* Tongue. Which I ſuppoſe is the Caſe of incomparably the greateſt Part of *Engliſh* Men; of whom I have never yet known any one who learned his Mother Tongue by Rules.

2. Others there are, the greateſt Part of whoſe Buſineſs in this World is to be done with their Tongues and with their Pens; and to thoſe it is convenient, if not neceſſary, that they ſhould ſpeak properly and correctly, whereby they may let their Thoughts into other Men's Minds the more eaſily and with the greater Impreſſion. Upon this Account it is, that any Sort of Speaking, ſo as will make him be underſtood, is not thought enough for a Gentleman. He ought to ſtudy Grammar amongſt the other Helps of ſpeaking well; but it muſt be the Grammar of his own Tongue, of the Language he uſes, that he may underſtand his own Country Speech nicely, and ſpeak it properly, without ſhocking the Ears of thoſe it is addreſſed to with Soleciſms and offenſive Irregularities. And to this Purpoſe Grammar is neceſſary: But it is the Grammar only of their own proper

per Tongues, and to thoſe only who would take Pains in cultivating their Language, and in perfecting their Stiles. Whether all Gentlemen ſhould not do this, I leave to be conſidered, ſince the Want of Propriety and grammatical Exactneſs, is thought very miſbecoming one of that Rank, and uſually draws on one guilty of ſuch Faults the Cenſure of having had a lower Breeding and worſe Company than ſuits with his Quality. If this be ſo, (as I ſuppoſe it is) it will be Matter of Wonder why young Gentlemen are forced to learn the Grammars of foreign and dead Languages, and are never once told of the Grammar of their own Tongues: They do not ſo much as know there is any ſuch Thing, much leſs is it made their Buſineſs to be inſtructed in it. Nor is their own Language ever propoſed to them as worthy their Care and Cultivating, though they have daily Uſe of it, and are not ſeldom in the future Courſe of their Lives judged of by their handſome or aukward Way of expreſſing themſelves in it. Whereas the Languages, whoſe Grammars they have been ſo much employed in, are ſuch as probably they ſhall ſcarce ever ſpeak or write; or, if upon Occaſion this ſhould happen, they ſhould be excuſed for the Miſtakes and Faults they make in it. Would not a *Chineſe*, who took Notice of this Way of Breeding, be apt to imagine that all our young Gentlemen were deſigned to be Teachers and Profeſſors of the dead Languages of foreign Countries, and not to be Men of Buſineſs in their own?

3. There is a third Sort of Men, who apply themſelves to two or three foreign, dead, and (which amongſt us are called the) learned Languages; make them their Study, and pique themſelves upon their Skill in them. No doubt, thoſe who propoſe to themſelves the learning of any Language with this View, and would be critically exact in it, ought carefully to ſtudy the Grammar of it. I would not be miſtaken here, as if this were to under-value *Greek* and *Latin*: I grant theſe are Languages of great Uſe and Excellency, and a Man can have no Place amongſt the learned in this Part of the World, who is a Stranger to them. But the Knowledge a Gentleman would ordinarily draw for his Uſe out of the *Roman* and *Greek* Writers, I think he may attain without ſtudying the Grammars of thoſe Tongues, and by bare Reading may come to underſtand them ſufficiently for all his Purpoſes. How much farther he ſhall at any Time be concerned to look into the Grammar and critical Niceties of either of theſe Tongues, he himſelf will be able to determine when he comes to propoſe to himſelf the Study of any Thing that ſhall require it; which brings me to the other Part of the Enquiry, *viz.*

When Grammar ſhould be taught?

To which upon the premiſed Grounds, the Anſwer is obvious, *viz.* That if Grammar ought to be taught at any Time, it muſt be to one that can ſpeak the Language already: How elſe can he

he be taught the Grammar of it? This at leaſt is evident from the Practice of the wiſe and learned Nations amongſt the Antients. They made it a Part of Education to cultivate their own, not foreign Tongues. The *Greeks* counted all other Nations barbarous, and had a Comtempt for their Languages. And tho' the *Greek* Learning grew in Credit amongſt the *Romans*, towards the End of their Common-wealth, yet it was the *Roman* Tongue that was made the Study of their Youth: Their own Language they were to make uſe of, and therefore it was their own Language they were inſtructed and exerciſed in.

But more particularly to determine the proper Seaſon for Grammar, I do not ſee how it can reaſonably be made any one's Study, but as an Introduction to Rhetorick: When it is thought Time to put any one upon the Care of poliſhing his Tongue, and of ſpeaking better than the Illiterate, then is the Time for him to be inſtructed in the Rules of Grammar, and not before: For Grammar being to teach Men not to ſpeak, but to ſpeak correctly, and according to the exact Rules of the Tongue, which is one Part of Elegancy, there is little Uſe of the one to him that has no need of the other; where Rhetorick is not neceſſary, Grammar may be ſpared. I know not why any one ſhould waſte his Time and beat his Head about the *Latin* Grammar, who does not intend to be a Critick, or make Speeches and write Diſpatches in it. When any one finds in himſelf a Neceſſity or Diſpoſition to ſtudy any foreign Language to the Bottom, and to be nicely exact in the Knowledge of it, it will be Time enough to take a grammatical Survey of it. If his Uſe of it be only to underſtand ſome Books writ in it, without a critical Knowledge of the Tongue itſelf, reading alone, as I have ſaid, will attain this End, without charging the Mind with the multiplied Rules and Intricacies of Grammar.

§. 169. For the Exerciſe of his Writing, let him ſometimes tranſlate *Latin* into *Engliſh*: But the learning of *Latin* being nothing but the learning of Words, a very unpleaſant Buſineſs both to Young and Old, join as much other real Knowledge with it as you can, beginning ſtill with that which lies moſt obvious to the Senſes; ſuch as is the Knowledge of *Minerals*, *Plants* and *Animals*; and particularly Timber and Fruit-Trees, their Parts, and Ways of Propagation, wherein a great deal may be taught a Child which will not be uſeleſs to the Man. But more eſpecially *Geography*, *Aſtronomy*, and *Anatomy*. But whatever you are teaching him, have a Care ſtill that you do not clog him with too much at once; or make any Thing his Buſineſs but down-right Virtue, or reprove him for any Thing but Vice, or ſome apparent Tendency to it.

§. 170. But if, after all, his Fate be to go to School to get the *Latin Tongue*, it will be invain to talk to you concerning the Method I think beſt to be obſerved in Schools; you muſt ſubmit to that

that you find there, not expect to have it changed for your Son; but yet by all Means obtain, if you can, that he be not employed in making *Latin Themes* and *Declamations*, and least of all, *Verses* of any Kind. You may insist on it, if it will do any Good, that you have no Design to make him either a *Latin* Orator or Poet, but barely would have him understand perfectly a *Latin* Author; and that you observe, those who teach any of the modern Languages, and that with Success, never amuse their Scholars to make Speeches or Verses either in *French* or *Italian*, their Business being Languages barely, and not Invention.

§. 171. But to tell you a little more fully why I *Themes*. would not have him exercised in making of *Themes* and *Verses*. 1. As to *Themes*, they have, I confess, the Pretence of something useful, which is to teach People to speak handsomely and well on any Subject; which, if it could be attained this Way, I own, would be a great Advantage, there being nothing more becoming a Gentleman, nor more useful in all the Occurrences of Life, than to be able, on any Occasion, to speak well, and to the Purpose. But this I say, that the making of *Themes*, as is usual in Schools, helps not one Jot toward it: For do but consider what it is, in making a *Theme*, that a young Lad is employed about; it is to make a Speech on some *Latin* Saying; as *Omnia vincit Amor*, or *Non licet in Bello bis peccare*, &c. And here the poor Lad, who wants Knowledge of those Things he is to speak of, which is to be had only from Time and Observation, must set his Invention on the Rack, to say something where he knows nothing; which is a Sort of *Egyptian* Tyranny, to bid them make Bricks who have not yet any of the Materials. And therefore it is usual, in such Cases, for the poor Children to go to those of higher Forms with this Petition, *Pray give me a little Sense*; which, whether it be more reasonable or more ridiculous, is not easy to determine. Before a Man can be in any Capacity to speak on any Subject, it is necessary he be acquainted with it; or else it is as foolish to set him to discourse of it, as to set a blind Man to talk of Colours, or a deaf Man of Musick. And would you not think him a little crack'd, who would require another to make an Argument on a Moot Point, who understands nothing of our Laws? And what, I pray, do School-Boys understand concerning those Matters, which are used to be proposed to them in their *Themes*, as Subjects to discourse on, to whet and exercise their Fancies?

§. 172. In the next Place consider the Language that their *Themes* are made in: It is *Latin*, a Language foreign in their Country, and long since dead every where; a Language which your Son, it is a thousand to one, shall never have an Occasion once to make a Speech in as long as he lives after he comes to be a Man; and a Language wherein the Manner of expressing one's self is so far different from our's, that to be perfect in that would very little improve the Purity and Facility of his *English* Stile.

Stile. Beſides that, there is now ſo little Room, or Uſe, for ſet Speeches in our own Language, in any Part of our *Engliſh* Buſineſs, that I can ſee no Pretence for this Sort of Exerciſe in our Schools, unleſs it can be ſuppoſed, that the making of ſet *Latin* Speeches ſhould be the Way to teach Men to ſpeak well in *Engliſh extempore*. The Way to that I ſhould think rather to be this: That there ſhould be propoſed to young Gentlemen, rational and uſeful Queſtions, ſuited to their Age and Capacities, and on Subjects not wholly unknown to them, nor out of their Way: Such as theſe, when they are ripe for Exerciſes of this Nature, they ſhould *Extempore*, or after a little Meditation upon the Spot, ſpeak to, without penning of any Thing: For I aſk, if we will examine the Effects of this Way of learning to ſpeak well, who ſpeak beſt in any Buſineſs, when Occaſion calls them to it upon any Debate, either thoſe who have accuſtomed themſelves to compoſe and write down before-hand, what they would ſay; or thoſe, who thinking only of the Matter, to underſtand that as well as they can, uſe themſelves only to ſpeak *extempore?* And he that ſhall judge by this will be little apt to think, that the accuſtoming him to ſtudied Speeches and ſet Compoſitions, is the Way to fit a young Gentleman for Buſineſs.

§. 173. But perhaps we ſhall be told, it is to improve and perfect them in the *Latin* Tongue. It is true, that is their proper Buſineſs at School; but the making of *Themes* is not the Way to it: That perplexes their Brains about Invention of Things to be ſaid, not about the Signification of Words to be learned; and when they are making a *Theme*, it is Thoughts they ſearch and ſweat for, and not Language. But the Learning and Maſtery of a Tongue being uneaſy and unpleaſant enough in itſelf, ſhould not be cumbered with any other Difficulties, as is done in this Way of proceeding. In fine, if Boys Invention be to be quickened by ſuch Exerciſe, let them make *Themes* in *Engliſh*, where they have Facility and a Command of Words, and will better ſee what Kind of Thoughts they have, when put into their own Language: And if the *Latin* Tongue be to be learned, let it be done the eaſieſt Way, without toiling and diſguſting the Mind by ſo uneaſy an Employment as that of making Speeches joined to it.

Verſes. §. 174. If theſe may be any Reaſons againſt Children's making *Latin Themes* at School, I have much more to ſay, and of more Weight, againſt their making *Verſes*; Verſes of any Sort: For if he has no *Genius* to *Poetry*, it is the moſt unreaſonable Thing, in the World to torment a Child, and waſte his Time about that which can never ſucceed; and if he have a Poetick Vein, it is to me the ſtrangeſt Thing in the World that the Father ſhould deſire or ſuffer it to be cheriſhed or improved. Methinks the Parents ſhould labour to have it ſtifled and ſuppreſſed as much as may be;

be; and I know not what Reaſon a Father can have to wiſh his Son a Poet, who does not deſire to have him bid Defiance to all other Callings and Buſineſs: Which is not yet the worſt of the Caſe; for if he proves a ſucceſsful Rhymer, and gets once the Reputation of a Wit, I deſire it may be conſidered what Company and Places he is like to ſpend his Time in, nay, and Eſtate too: For it is very ſeldom ſeen, that any one diſcovers Mines of Gold or Silver in *Parnaſſus*. It is a pleaſant Air, but a barren Soil; and there are very few Inſtances of thoſe who have added to their Patrimony by any Thing they have reaped from thence. Poetry and Gaming, which uſually go together, are alike in this too, that they ſeldom bring any Advantage but to thoſe who have nothing elſe to live on. Men of Eſtates almoſt conſtantly go away Loſers; and it is well if they eſcape at a cheaper Rate than their whole Eſtates, or the greateſt Part of them. If therefore you would not have your Son the Fiddle to every jovial Company, without whom the Sparks could not reliſh their Wine, nor know how to paſs an Afternoon idly; if you would not have him waſte his Time and Eſtate to divert others, and contemn the dirty Acres left him by his Anceſtors, I do not think you will much care he ſhould be a *Poet*, or that his School-Maſter ſhould enter him in verſifying. But yet, if any one will think Poetry a deſirable Quality in his Son, and that the Study of it would raiſe his Fancy and Parts, he muſt needs yet confeſs, that to that End reading the excellent *Greek* and *Roman* Poets is of more Uſe than making bad Verſes of his own, in a Language that is not his own. And he, whoſe Deſign it is to excel in *Engliſh* Poetry, would not, I gueſs, think the Way to it were to make his firſt Eſſays in *Latin* Verſes.

Memoriter.

§. 175. Another Thing very ordinary in the vulgar Method of Grammar-Schools there is, of which I ſee no Uſe at all, unleſs it be to balk young Lads in the Way to learning Languages, which, in my Opinion, ſhould be made as eaſy and pleaſant as may be; and that which was painful in it, as much as poſſible quite removed. That which I mean, and here complain of, is, their being forced to learn by heart, great Parcels of the Authors which are taught them; wherein I can diſcover no Advantage at all, eſpecially to the Buſineſs they are upon. Languages are to be learned only by Reading and Talking, and not by Scraps of Authors got by heart; which, when a Man's Head is ſtuffed with, he has got the juſt Furniture of a Pedant, and it is the ready Way to make him one; than which there is nothing leſs becoming a Gentleman. For what can be more ridiculous, than to mix the rich and handſome Thoughts and Sayings of others with a deal of poor Stuff of his own? which is thereby the more expoſed, and has no other Grace in it, nor will otherwiſe recommend the Speaker, than a thread-bare Ruſſet Coat would, that was ſet off with large Patches of Scarlet and glittering Brocade. Indeed

deed, where a Paſſage comes in the Way whole Matter is worth Remembrance, and the Expreſſion of it very cloſe and excellent (as there are many ſuch in the ancient Authors) it may not be amiſs to lodge it in the Minds of young Scholars, and with ſuch admirable Strokes of thoſe great Maſters ſometimes exerciſe the Memories of School-Boys. But their learning of their Leſſons by heart, as they happen to fall out in their Books, without Choice or Diſtinction, I know not what it ſerves for, but to miſ-ſpend their Time and Pains, and give them a Diſguſt and Averſion to their Books, wherein they find nothing but uſeleſs Trouble.

§. 176. I hear it is ſaid, that Children ſhould be employed in getting Things by heart to exerciſe and improve their Memories. I could wiſh this were ſaid with as much Authority of Reaſon, as it is with Forwardneſs of Aſſurance, and that this Practice were eſtabliſhed upon good Obſervation more than old Cuſtom: For it is evident, that Strength of Memory is owing to an happy Conſtitution, and not to any habitual Improvement got by Exerciſe. It is true, what the Mind is intent upon, and, for fear of letting it ſlip, often imprints afreſh on itſelf by frequent Reflection, that it is apt to retain, but ſtill according to its own natural Strength of Retention. An Impreſſion made on Bees-Wax or Lead will not laſt ſo long as on Braſs or Steel. Indeed, if it be renewed often, it may laſt the longer; but every new Reflecting on it is a new Impreſſion, and it is from thence one is to reckon, if one would know how long the Mind retains it. But the learning Pages of *Latin* by heart no more fits the Memory for Retention of any Thing elſe, than the graving of one Sentence in Lead makes it the more capable of retaining firmly any other Characters. If ſuch a Sort of Exerciſe of the Memory were able to give it Strength, and improve our Parts, Players of all other People muſt needs have the beſt Memories, and be the beſt Company. But whether the Scraps they have got into their Heads this Way, make them remember other Things the better; and whether their Parts be improved proportionably to the Pains they have taken in getting by heart others Sayings, Experience will ſhew. Memory is ſo neceſſary to all Parts and Conditions of Life, and ſo little is to be done without it, that we are not to fear it ſhould grow dull, and uſeleſs for want of Exerciſe, if Exerciſe would make it grow ſtronger. But I fear this Faculty of the Mind is not capable of much Help and Amendment in general by any Exercíſe or Endeavour of our's, at leaſt not by that uſed upon this Pretence in Grammar Schools. And if *Xerxes* was able to call every common Soldier by his Name in his Army, that conſiſted of no leſs than an hundred thouſand Men, I think it may be gueſſed he got not this wonderful Ability by learning his Leſſons by heart when he was a Boy. This Method of exerciſing and improving the Memory by toilſome Repetitions without Book of

what they read, is, I think, little uſed in the Education of Princes, which, if it had that Advantage is talked of, ſhould be as little neglected in them as in the meaneſt School-Boys; Princes having as much Need of good Memories as any Men living, and have generally an equal Share in this Faculty with other Men; though it has never been taken Care of this Way. What the Mind is intent upon, and careful of, that it remembers beſt, and for the Reaſon above mentioned: To which, if Method and Order be joined, all is done, I think, that can be, for the Help of a weak Memory; and he that will take any other Way to do it, eſpecially that of charging it with a Train of other People's Words, which he that learns cares not for, will I gueſs, ſcarce find the Profit anſwer half the Time and Pains employed in it.

I do not mean hereby, that there ſhould be no Exerciſe given to Childrens Memories. I think their Memories ſhould be employed, but not in learning by Rote whole Pages out of Books which the Leſſon being once ſaid, and that Taſk over, are delivered up again to Oblivion, and neglected for ever. This mends neither the Memory nor the Mind. What they ſhould learn by heart out of Authors, I have above mentioned: And ſuch wiſe and uſeful Sentences being once given in Charge to their Memories, they ſhould never be ſuffered to forget again, but be often called to Account for them; whereby, beſides the Uſe thoſe Sayings may be to them in their future Life, as ſo many good Rules and Obſervations, they will be taught to reflect often, and bethink themſelves what they have to remember which is the only Way to make the Memory quick and uſeful: The Cuſtom of frequent Reflection will keep their Minds from running adrift, and call their Thoughts home from uſeleſs unattentive Roving: And therefore, I think, it may do well, to give them ſomething every Day to remember, but ſomething ſtill, that is in itſelf worth the remembering, and what you would never have out of Mind, whenever you call, or they themſelves ſearch for it. This will oblige them often to turn their Thoughts inwards, than which you cannot wiſh them a better intellectual Habit.

Latin. §. 177. But under whoſe Care ſoever a Child is put to be taught, during the tender and flexible Years of his Life, this is certain, it ſhould be one, who thinks *Latin* and *Language* the leaſt Part of Education; one who knowing how much Virtue, and a well-tempered Soul is to be preferred to any Sort of *Learning* or *Language*, makes it his chief Buſineſs to form the Mind of his Scholars, and give that a right Diſpoſition; which, if once got, though all the reſt ſhould be neglected, would, in due Time, produce all the reſt; and which, if it be not got, and ſettled, ſo as to keep out ill and ſnd vicious Habits, *Languages* and *Sciences*, and all the other Accompliſhments of Education, will be to no Purpoſe, but to

make

make the worſe, or more dangerous Man. And indeed, whatever Stir there is made about getting of *Latin*, as the great and difficult Buſineſs, his Mother may teach it him herſelf, if ſhe will but ſpend two or three Hours in a Day with him, and make him read the Evangeliſts in *Latin* to her: For ſhe need but buy a *Latin* Teſtament, and having got ſome body to mark the laſt Syllable but one, where it is long, in Words above two Syllables, (which is enough to regulate her Pronunciation and accenting the Words) read daily in the *Goſpels*, and then let her avoid underſtanding them in *Latin*, if ſhe can. And when ſhe underſtands the Evangeliſts in *Latin*, let her, in the ſame Manner, read *Æſop*'s *Fables*, and ſo proceed on to *Eutropius*, *Juſtin*, and other ſuch Books. I do not mention this, as an Imagination of what I fancy may do, but as of a Thing I have known done, and the *Latin* Tongue with Eaſe got this Way.

But to return to what I was ſaying: He that takes on him the Charge of bringing up young Men, eſpecially young Gentlemen, ſhould have ſomething more in him than *Latin*, more than even a Knowledge in the Liberal Sciences: He ſhould be a Perſon of eminent Virtue and Prudence, and with good Senſe, have good Humour and the Skill to carry himſelf with Gravity, Eaſe and Kindneſs, in a conſtant Converſation with his Pupils. But of this I have ſpoken at large in another Place.

§. 178. At the ſame Time that he is learning *French* and *Latin*, a Child, as has been ſaid, may alſo be entered in *Arithmetick*, *Geography*, *Chronology*, *Hiſtory* and *Geometry* too. For if theſe be taught him in *French* or *Latin*, when he begins once to underſtand either of theſe Tongues, he will get a Knowledge in theſe Sciences, and the Language to boot.

Geography, I think, ſhould be begun with: For the learning of the Figure of the *Globe*, the Situation and Boundaries of the four Parts of the World, and that of particular Kingdoms and Countries, being only an Exerciſe of the Eyes and Memory, a Child with Pleaſure will learn and retain them: And this is ſo certain, that I now live in the Houſe with a Child, whom his Mother has ſo well inſtructed this Way in *Geography*, that he knew the Limits of the four Parts of the World, could readily point, being aſked, to any Country upon the Globe, or any County in the Map of *England*, knew all the great Rivers, Promontories, Straits, and Bays in the World, and could find the Longitude and Latitude of any Place, before he was ſix Years old. Theſe Things, that he will thus learn by Sight, and have by Rote in his Memory, are not all, I confeſs, that he is to learn upon the *Globes*. But yet it is a good Step and Preparation to it, and will make the Remainder much eaſier, when his Judgment is grown ripe enough for it; beſides, that it gets ſo much Time now; and by the Pleaſure of knowing Things, leads him on inſenſibly to the gaining of Languages. *Geography.*

§. 179. When he has the natural Parts of the Globe well fixed in his Memory, it may then be Time to begin *Arithmetick*. By the natural Parts of the Globe, I mean ſeveral Poſitions of the Parts of the Earth, and Sea, under different Names and Diſtinctions of Countries, not coming yet to thoſe artificial and imaginary Lines, which have been invented, and are only ſuppoſed for the better Improvement of that Science.

Arithmetick.

§. 180. *Arithmetick* is the eaſieſt, and conſequently the firſt Sort of abſtract Reaſoning, which the Mind commonly bears, or accuſtoms itſelf to; and is of ſo general Uſe in all Parts of Life and Buſineſs, that ſcarce any Thing is to be done without it. This is certain, a Man cannot have too much of it, nor too perfectly: He ſhould therefore begin to be exerciſed in *Counting*, as ſoon, and as far, as he is capable of it; and do ſomething in it every Day, till he is Maſter of the Art of *Numbers*. When he underſtands *Addition* and *Subtraction*, he may then be advanced farther in *Geography*, and after he is acquainted with the *Poles*, *Zones*, *Parallel Circles* and *Meridians*, be taught *Longitude* and *Latitude*, and by them be made to underſtand the Uſe of Maps, and by the Numbers placed on their Sides, to know the reſpective Situation of Countries, and how to find them out on the Terreſtrial Globe: Which when he can readily do, he may then be entered in the Celeſtial; and there going over all the Circles again, with a more particular Obſervation of the Eclyptick, or Zodiack, to fix them all very clearly and diſtinctly in his Mind, he may be taught the Figure and Poſition of the ſeveral Conſtellations, which may be ſhewed him firſt upon the Globe, and then in the Heavens.

Aſtronomy.

When that is done, and he knows pretty well the Conſtellations of this our Hemiſphere, it may be Time to give him ſome Notions of this our Planetary World; and to that Purpoſe it may not be amiſs to make him a Draught of the *Copernican* Syſtem, and therein explain to him the Situation of the Planets, their reſpective Diſtances from the Sun, the Center of their Revolutions. This will prepare him to underſtand the Motion and Theory of the Planets, the moſt eaſy and natural Way: For ſince Aſtronomers no longer doubt of the Motion of the Planets about the Sun, it is fit he ſhould proceed upon that Hypotheſis, which is not only the ſimpleſt and leaſt perplexed for a Learner, but alſo the likelieſt to be true in itſelf. But in this, as in all other Parts of Inſtruction, great Care muſt be taken with Children, to begin with that, which is plain and ſimple, and to teach them as little as can be at once, and ſettle that well in their Heads, before you proceed to the next, or any Thing new in that Science. Give them firſt one ſimple Idea, and ſee that they take it right, and perfectly comprehend it before you go any farther; and then add ſome other ſimple Idea, which lies next in your Way to what you aim at; and ſo, proceeding

ceeding by gentle and inſenſible Steps, Children, without Confuſion and Amazement, will have their Underſtandings opened, and their Thoughts extended farther than could have been expected. And when any one has learned any Thing himſelf, there is no ſuch Way to fix it in his Memory, and to encourage him to go on, as to ſet him to teach it others.

§. 181. When he has once got ſuch an Acquaintance with the Globes, as is above mentioned, he may be fit to be tried a little in *Geometry*; wherein I think the ſix firſt Books of *Euclid* enough for him to be taught; for I am in ſome Doubt, whether more to a Man of Buſineſs be neceſſary or uſeful: At leaſt, if he have a Genius and Inclination to it, being entered ſo far by his Tutor, he will be able to go on of himſelf without a Teacher. *Geometry.*

The *Globes* therefore muſt be ſtudied, and that diligently, and I think may be begun betimes, if the Tutor will but be careful to diſtinguiſh what the Child is capable of knowing, and what not; for which this may be a Rule, that perhaps will go a pretty Way, *viz.* that Children may be taught any Thing, that falls under their Senſes, eſpecially their Sight, as far as their Memories only are exerciſed: And thus a Child very young may learn, which is the *Æquator*, which the *Meridian*, &c. which *Europe*, and which *England*, upon the Globes, as ſoon almoſt as he knows the Rooms of the Houſe he lives in, if Care be taken not to teach him too much at once, nor to ſet him upon a new Part, till that, which he is upon, be perfectly learned and fixed in his Memory.

§. 182. With Geography, *Chronology* ought to go hand in hand. I mean the general Part of it, ſo that he may have in his Mind a View of the whole Current of Time, and the ſeveral conſiderable *Epochs* that are made uſe of in Hiſtory. Without theſe two, Hiſtory, which is the great Miſtreſs of Prudence and civil Knowledge, and ought to be the proper Study of a Gentleman, or Man of Buſineſs in the World; without Geography and *Chronology*, I ſay, Hiſtory will be very ill retained, and very little uſeful; but be only a Jumble of Matters of Fact, confuſedly heaped together without Order or Inſtruction. It is by theſe two, that the Actions of Mankind are ranked into their proper Places of Times and Countries, under which Circumſtances, they are not only much eaſier kept in the Memory, but in that natural Order, are only capable to afford thoſe Obſervations, which make a Man the better, and the abler for reading them. *Chronology.*

§. 183. When I ſpeak of *Chronology* as a Science he ſhould be perfect in, I do not mean the little Controverſies that are in it. Theſe are endleſs, and moſt of them of ſo little Importance to a Gentleman, as not to deſerve to be enquired into, were they capable of an eaſy Deciſion. And therefore all that learned Noiſe and Duſt of the Chronologiſt is wholly to be avoided.

The most useful Book I have seen in that Part of Learning, is a small Treatise of *Strauchius*, which is printed i Twelves, under the Title of *Breviarium Chronoligicum*, out of which may be selected all that is necessary to be taught a young Gentleman concerning *Chronology*; for all that is in that Treatise a Learner need not be cumbered with. He has in him the most remarkable or usual *Epochs* reduced all to that of the *Julian Period*, which is the easiest and plainest, and surest Method, that can be made use of in *Chronology*. To this Treatise of *Strauchius*, *Helvicus*'s Tables may be added as a Book to be turned to on all Occasions.

History. §. 184. As nothing teaches, so nothing delights more than History. The first of these recommends it to the Study of grown Men; the latter makes me think it the fittest for a young Lad, who as soon as he is instructed in Chronology, and acquainted with the several *Epochs* in Use in this Part of the World, and can reduce them to the *Julian Period*, should then have some *Latin History* put into his Hand. The Choice should be directed by the Easiness of the Stile; for where-ever he begins, Chronology will keep it from Confusion; and the Pleasantness of the Subject inviting him to read, the Language will insensibly be got, without that terrible Vexation and Uneasiness, which Children suffer, where they are put into Books beyond their Capacity, such as are the *Roman* Orators and Poets, only to learn the *Roman* Language. When he has by reading mastered the easier, such perhaps as *Justin*, *Eutropius*, *Quintus Curtius*, *&c.* the next Degree to these, will give him no great Trouble: And thus, by a gradual Progress from the plainest and easiest *Historians*, he may at last come to read the most difficult and sublime of the *Latin* Authors, such as are *Tully*, *Virgil*, and *Horace*.

Ethicks. §. 185. The Knowledge of *Virtue*, all along from the Beginning, in all the Instances he is capable of, being taught him, more by Practice than Rules; and the Love of Reputation, instead of satisfying his Appetite, being made habitual in him, I know not whether he should read any other Discourses of Morality, but what he finds in the Bible; or have any System of *Ethicks* put into his Hand, till he can read *Tully*'s *Offices*, not as a School-Boy to learn *Latin*, but as one that would be informed in the Principles and Precepts of Virtue, for the Conduct of his Life.

Civil-Law. §. 186. When he has pretty well digested *Tully*'s *Offices*, and added to it, *Puffendorf de Officio Hominis & Civis*, it may be seasonable to set him upon *Grotius de Jure Belli & Pacis*, or which perhaps is the better of the two, *Puffendorf de Jure naturali & Gentium*; wherein he will be instructed in the natural Rights of Men, and the Original and Foundations of Society, and the Duties resulting from thence. This *general Part of Civil Law* and History, are Studies

dies which a Gentleman ſhould not barely touch at, but conſtantly dwell upon, and never have done with. A virtuous and well-behaved young Man, that is well verſed in the *general Part of the Civil-Laws* (which concerns not the Chicane of private Caſes, but the Affairs and Intercourſe of civilized Nations in general, grounded upon Principles of Reaſon) underſtands *Latin* well, and can write a good Hand, one may turn looſe into the World, with great Aſſurance, that he will find Employment and Eſteem every where.

Law. §. 187. It would be ſtrange to ſuppoſe an *Engliſh* Gentleman ſhould be ignorant of the *Law* of his Country. This, whatever Station he is in, is ſo requiſite, that from a Juſtice of the Peace, to a Miniſter of State, I know no Place he can well fill without it. I do not mean the Chicane or wrangling and captious Part of the Law: A Gentleman, whoſe Buſineſs is to ſeek the true Meaſures of Right and Wrong, and not the Arts how to avoid doing the one, and ſecure himſelf in doing the other, ought to be as far from ſuch a Study of the *Law*, as he is concerned diligently to apply himſelf to that, wherein he may be ſerviceable to his Country. And to that Purpoſe, I think the right Way for a Gentleman to ſtudy *our Law*, which he does not deſign for his Calling, is to take a View of our *Engliſh* Conſtitution and Government, in the antient Books of the *Common Law*; and ſome more modern Writers, who out of them have given an Account of this Government; and having got a true Idea of that, then to read our Hiſtory, and with it join in every King's Reign the *Laws* then made. This will give an Inſight into the Reaſon of our *Statutes*, and ſhew the true Ground upon which they came to be made, and what Weight they ought to have.

§. 188. *Rhetorick* and *Logick* being the Arts, that in the ordinary Method uſually follow immediately after *Rhetorick*, Grammar, it may perhaps be wondered that I have ſaid *Logick* ſo little of them. The Reaſon is, becauſe of the little Advantage young People receive by them: For I have ſeldom or never obſerved any one to get the Skill of reaſoning well, or ſpeaking handſomely, by ſtudying thoſe Rules which pretend to teach it: And therefore I would have a young Gentleman take a View of them in the ſhorteſt Syſtems could be found, without dwelling long on the Contemplation and Study of thoſe Formalities. Right Reaſoning is founded on ſomething elſe than the *Predicaments* and *Predicables*, and does not conſiſt in talking in *Mode* and *Figure* itſelf. But it is beſides my preſent Buſineſs to enlarge upon this Speculation. To come therefore to what we have in hand; if you would have your Son *reaſon well*, let him read *Chillingworth*; and if you would have him ſpeak well, let him be converſant in *Tully*, to give him the true *Idea* of *Eloquence*; and let him read thoſe Things that are well

well writ in *Engliſh*, to perfect his Stile in the Purity of our Language.

§. 189. If the Uſe and End of right Reaſoning be to have right Notions and a right Judgment of Things; to diſtinguiſh betwixt Truth and Falſhood, Right and Wrong, and to act accordingly; be ſure not to let your Son be bred up in the Art and Formality of diſputing, either practiſing it himſelf, or admiring it in others; unleſs, inſtead of an able Man, you deſire to have him an inſignificant Wrangler, Opiniater in Diſcourſe, and priding himſelf in contradicting others; or, which is worſe, queſtioning every Thing, and thinking there is no ſuch Thing as Truth to be ſought, but only Victory in diſputing. There cannot be any Thing ſo diſingenuous, ſo miſbecoming a Gentleman, or any one who pretends to be a rational Creature, as not to yield to plain Reaſon, and the Conviction of clear Arguments. Is there any Thing more inconſiſtent with civil Converſation; and the End of all Debate, than not to take an Anſwer, though never ſo full and ſatisfactory, but ſtill to go on with the Diſpute as long as equivocal Sounds can furniſh [a *Medius Terminus*] a Term to wrangle with on the one Side, or a Diſtinction on the other? Whether pertinent or impertinent, Senſe or Nonſenſe, agreeing with, or contrary to, what he had ſaid before, it matters not: For this, in ſhort, is the Way and Perfection of l gical Diſputes, that the Opponent never takes any Anſwer, nor the Reſpondent ever yields to any Argument. This neither of them muſt do, whatever becomes of Truth or Knowledge, unleſs he will paſs for a poor baffled Wretch, and lie under the Diſgrace of not being able to maintain whatever he has once affirmed, which is the great Aim and Glory in diſputing. Truth is to be found and ſupported by a mature and due Conſideration of Things themſelves, and not by artificial Terms and Ways of arguing: Theſe lead Men not ſo much into the Diſcovery of Truth, as into a captious and fallacious Uſe of doubtful Words, which is the moſt uſeleſs and moſt offenſive Way of talking, and ſuch as leaſt ſuits a Gentleman, or a Lover of Truth, of any Thing in the World.

There can ſcarce be a greater Defect in a Gentleman, than not to expreſs himſelf well either in writing or ſpeaking. But yet I think, I may aſk my Reader, whether he doth not know a great many, who live upon their Eſtates, and ſo, with the Name, ſhould have the Qualities of Gentlemen, who cannot ſo much as tell a Story as they ſhould, much leſs ſpeak clearly and perſuaſively in any Buſineſs. This I think not to be ſo much their Fault, as the Fault of their Education; for I muſt, without Partiality, do my Country-men this Right, that where they apply themſelves, I ſee none of their Neighbours outgo them. They have been taught *Rhetorick*, but yet never taught how to expreſs themſelves handſomely with their Tongues or Pens in the Language they are always to uſe; as if the Names

of

of the Figures that embelliſhed the Diſcourſes of thoſe, who underſtood the Art of ſpeaking, were the very Art of ſpeaking well. This, as all other Things of Practice, is to be learned not by a few or a great many Rules given, but by Exerciſe and Application, according to good Rules, or rather Patterns, till Habits are got, and a Facility of doing it well.

Stile.

Agreeable hereunto, perhaps it might not be amiſs, to make Children, as ſoon as they are capable of it, often to tell a Story of any Thing they know; and to correct at firſt the moſt remarkable Fault they are guilty of in their Way of putting it together. When that Fault is cured, then to ſhew them the next, and ſo on, till one after another, all, at leaſt the groſs ones, are mended. When they can tell Tales pretty well, then it may be Time to make them write them. The Fables of *Æſop*, the only Book almoſt that I know fit for Children, may afford them Matter for this Exerciſe of writing *Engliſh*, as well as for reading and tranſlating, to enter them in the *Latin* Tongue. When they are got paſt the Faults of Grammar, and can join in a continued coherent Diſcourſe the ſeveral Parts of a Story, without bald and unhandſome Forms of Tranſition (as is uſual) often repeated, he that deſires to perfect them yet farther in this, which is the firſt Step to ſpeaking well, and needs no Invention, may have Recourſe to *Tully*, and by putting in Practice thoſe Rules which that Maſter of Eloquence gives in his firſt Book *De Inventione*, §. 20. make them know wherein the Skill and Graces of an handſome Narrative, according to the ſeveral Subjects and Deſigns of it, lie. Of each of which Rules fit Examples may be found out, and therein they may be ſhewn how others have practiſed them. The ancient claſſick Authors afford Plenty of ſuch Examples, which they ſhould be made not only to tranſlate but have ſet before them as Patterns for their daily Imitation.

Letters.

When they underſtand how to write *Engliſh* with due Connexion, Propriety, and Order, and are pretty well Maſters of a tolerable narrative Stile, they may be advanced to writing of Letters; wherein they ſhould not be put upon any Strains of Wit or Compliment, but taught to expreſs their own plain eaſy Senſe, without any Incoherence, Confuſion or Roughneſs. And when they are perfect in this, they may, to raiſe their Thoughts, have ſet before them the Example of *Voiture*'s, for the Entertainment of their Friends at a Diſtance, with Letters of Compliment, Mirth, Raillery or Diverſion; and *Tully*'s *Epiſtles*, as the beſt Pattern, whether for Buſineſs or Converſation. The writing of Letters has ſo much to do in all the Occurrences of human Life, that no Gentleman can avoid ſhewing himſelf in this Kind of writing. Occaſions will daily force him to make this Uſe of his Pen, which beſides the Conſequences that, in his Affairs, his well or ill

managing of it often draws after it, always lays him open to a ſeverer Examination of his Breeding, Senſe, and Abilities, than oral Diſcourſes; whoſe tranſient Faults dying for the moſt part with the Sound, that gives them Life, and ſo not ſubject to a ſtrict Review, more eaſily eſcape Obſervation and Cenſure.

Had the Methods of Education been directed to their right End, one would have thought this ſo neceſſary a Part could not have been neglected, whilſt Themes and Verſes in *Latin*, of no Uſe at all, were ſo conſtantly every where preſſed, to the racking of Children's Inventions beyond their Strength, and hindering their chearful Progreſs in learning the Tongues by unnatural Difficulties. But Cuſtom has ſo ordained it, and who dares diſobey? And would it not be very unreaſonable to require of a learned Country School-Maſter (who has all the Tropes and Figures in *Farnaby*'s *Rhetorick* at his Fingers Ends) to teach his Scholar to expreſs himſelf handſomely in *Engliſh* when it appears to be ſo little his Buſineſs or Thought, that the Boy's Mother (deſpiſed, it is like, as illiterate for not having read a Syſtem of *Logick* and *Rhetorick*) out-does him in it?

To write and ſpeak correctly, gives a Grace, and gains a favourable Attention to what one has to ſay: And ſince it is *Engliſh* that an *Engliſh* Gentleman will have conſtant Uſe of, that is the Language he ſhould chiefly cultivate, and wherein moſt Care ſhould be taken to poliſh and perfect his Stile. To ſpeak or write better *Latin* than *Engliſh*, may make a Man be talked of, but he would find it more to his Purpoſe to expreſs himſelf well in his own Tongue, that he uſes every Moment, than to have the vain Commendation of others for a very inſignificant Quality. This I find univerſally neglected, and no Care taken any where to improve young Men in their own Language that they may thoroughly underſtand and be Maſters of it. If any one among us have a Facility or Purity more than ordinary in his Mother Tongue, it is owing to Chance, or his Genius, or any Thing, rather than to his Education, or any Care of his Teacher. To mind what *Engliſh* his Pupil ſpeaks or writes, is below the Dignity of one bred up amongſt *Greek* and *Latin*, though he have but little of them himſelf. Theſe are the learned Languages, fit only for learned Men to meddle with and teach; *Engliſh* is the Language of illiterate Vulgar: Tho' yet we ſee the Polity of ſome of our Neighbours hath not thought it beneath the publick Care to promote and reward the Improvement of their own Language. Poliſhing and enriching their Tongue is no ſmall Buſineſs amongſt them; it hath Colleges and Stipends appointed it, and there is raiſed amongſt them a great Ambition and Emulation of writing correctly: And we ſee what they are come to by it, and how far they have ſpread one of the worſt Languages, poſſibly, in this Part of the World, if we look upon it as it was in ſome few Reigns backwards, whatever

ever it be now. The great Men amongſt the *Romans* were daily exerciſing themſelves in their own Language; and we find yet upon Record the Names of Orators, who taught ſome of their Emperors *Latin*, though it were their Mother Tongue.

It is plain the *Greeks* were yet more nice in their's: All other Speech was barbarous to them but their own, and no foreign Language appears to have been ſtudied or valued amongſt that learned and acute People; tho' it be paſt Doubt that they borrowed their Learning and Philoſophy from abroad.

I am not here ſpeaking againſt *Greek* and *Latin*; I think they ought to be ſtudied, and the *Latin* at leaſt underſtood well by every Gentleman. But whatever foreign Languages a young Man meddles with (and the more he knows the better) that which he ſhould critically ſtudy, and labour to get a Facility, Clearneſs and Elegancy to expreſs himſelf in ſhould be his own, and to this Purpoſe he ſhould daily be exerciſed in it.

§. 190. *Natural Philoſophy*, as a ſpeculative Science; I imagine we have none; and perhaps I may think I have Reaſon to ſay, we never ſhall be able to make a Science of it. The Works of Nature are contrived by Wiſdom, and operate by Ways too far ſurpaſſing our Faculties to diſcover, or Capacities to conceive, for us ever to be able to reduce them into a Science. *Natural Philoſophy* being the Knowledge of the Principles, Properties and Operations of Things as they are in themſelves, I imagine there are two Parts of it, one comprehending Spirits with their Nature and Qualities, and the other *Bodies*. The firſt of theſe is uſually referred to *Metaphyſicks*: But under what Title ſoever the Conſideration of *Spirits* comes, I think it ought to go before the Study of Matter and Body, not as a Science that can be methodized into a Syſtem, and treated of upon Principles of Knowledge; but as an Enlargement of our Minds towards a truer and fuller Comprehenſion of the intellectual World, to which we are led both by Reaſon and Revelation. And ſince the cleareſt and largeſt Diſcoveries we have of other *Spirits*, beſides God and our own Souls, is imparted to us from Heaven by Revelation, I think the Information, that at leaſt young People ſhould have of them, ſhould be taken from that Revelation. To this Purpoſe, I conclude, it would be well, if there were made a good Hiſtory of the Bible, for young People to read; wherein if every Thing that is fit to be put into it were laid down in its due Order of Time, and ſeveral Things omitted which are ſuited only to riper Age, that Confuſion which is uſually produced by promiſcuous Reading of the Scripture, as it lies now bound up in our Bibles, would be avoided; and alſo this other Good obtained, that by reading of it conſtantly there would be inſtilled into the Minds of Children a Notion and Belief of *Spirits*, they having ſo much to do in all the Tranſactions of that Hiſtory, which will be a good Preparation to the Study of *Bodies*; for without the Notion

end Allowance of *Spirits*, our Philoſophy will be lame and defective in one main Part of it, when it leaves out the Contemplation of the moſt excellent and powerful Part of the Creation.

§. 191. Of this *Hiſtory of the Bible* I think too it would be well if there were a ſhort and plain Epitome made, containing the chief and moſt material Heads, for Children to be converſant in as ſoon as they can read. This, though it will lead them early into ſome Notion of *Spirits*, yet is not contrary to what I ſaid above, That I would not have Children troubled, whilſt young, with Notions of *Spirits*; whereby my Meaning was, That I think it inconvenient that their yet tender Minds ſhould receive early Impreſſions of *Goblins*, *Spectres* and *Apparitions*, wherewith their Maids, and thoſe about them, are apt to fright them into a Compliance with their Orders, which often proves a great Inconvenience to them all their Lives after, by ſubjecting their Minds to Frights, fearful Apprehenſions, Weakneſs and Superſtition; which, when coming abroad into the World and Converſation, they grow weary and aſhamed of; it not ſeldom happens, that to make, as they think, a thorough Cure, and eaſe themſelves of a Load which has ſat ſo heavy on them, they throw away the Thoughts of all *Spirits* together, and ſo run into the other, but worſe, Extreme.

§. 192. The Reaſon why I would have this premiſed to the *Study of Bodies*, and the Doctrine of the Scriptures well imbibed, before young Men be entered into *Natural Philoſophy*, is, becauſe Matter, being a Thing that all our Senſes are conſtantly converſant with, it is ſo apt to poſſeſs the Mind, and exclude all other Beings, but Matter, that Prejudice, grounded on ſuch Principles, often leaves no Room for the Admittance of Spirits, or the allowing any ſuch Things as *immaterial Beings in Rerum Natura*; when yet it is evident, that by mere Matter and Motion, none of the great Phænomena of Nature can be reſolved, to inſtance but in that common one of Gravity, which I think impoſſible to be explained by any natural Operation of Matter, or any other Law of Motion, but the poſitive Will of a ſuperior Being ſo ordering it. And therefore, ſince the Deluge cannot be well explained without admitting ſomething out of the ordinary Courſe of Nature, I propoſe it to be conſidered whether God's altering the Centre of Gravity in the Earth for a Time (a Thing as intelligible as Gravity itſelf, which perhaps a little Variation of Cauſes unknown to us would produce,) will not more eaſily account for *Noah*'s Flood than any *Hypotheſis* yet made uſe of to ſolve it. I hear the great Objection to this is, that it would produce but a partial Deluge. But the Alteration of the Centre of Gravity, once allowed, it is no hard Matter to conceive that the Divine Power might make the Centre of Gravity, placed at a due Diſtance from the Centre of the Earth, move round it in a convenient Space of Time, whereby the Flood would become univerſal, and, as I think, anſwer all the

the Phænomena of the Deluge, as delivered by *Moſes*, at an eaſier Rate than thoſe many hard Suppoſitions that are made uſe of to explain it. But this is not a Place for that Argument, which is here only mentioned by the By, to ſhew the Neceſſity of having Recourſe to ſomething beyond bare Matter and its Motion in the Explication of Nature; to which the Notions of Spirits and their Power, as delivered in the Bible, where ſo much is attributed to their Operation, may be a fit Preparative, reſerving to a fitter Opportunity a fuller Explication of this *Hypotheſis*, and the Application of it to all the Parts of the Deluge, and any Difficulties can be ſuppoſed in the Hiſtory of the Flood, as recorded in the Scripture.

§. 193. But to return to the Study of *Natural Philoſophy*, though the World be full of Syſtems of it, yet I cannot ſay, I know any one which can be taught a young Man as a Science, wherein he may be ſure to find Truth and Certainty, which is what all Sciences give an Expectation of. I do not hence conclude, that none of them are to be read: it is neceſſary for a Gentleman, in this learned Age, to look into ſome of them to fit himſelf for Converſation: But whether that of *Des Cartes* be put into his Hands, as that which is moſt in Faſhion, or it be thought fit to give him a ſhort View of that and ſeveral other alſo, I think the Syſtems of *Natural Philoſophy*, that have obtained in this Part of the World, are to be read more to know the *Hypotheſis*, and to underſtand the Terms and Ways of talking of the ſeveral Sects, than with Hopes to gain thereby a comprehenſive, ſcientifical and ſatisfactory Knowledge of the Works of Nature: Only this may be ſaid, that the modern *Corpuſcularians* talk, in moſt Things, more intelligibly than the *Peripateticks*, who poſſeſſed the Schools immediately before them. He that would look farther back, and acquaint himſelf with the ſeveral Opinions of the Ancients, may conſult Dr. *Cudworth*'s *Intellectual Syſtem*, wherein that very learned Author hath with ſuch Accurateneſs and Judgment collected and explained the Opinions of the *Greek* Philoſophers, that what Principles they built on, and what were the chief *Hypotheſis*, that divided them, is better to be ſeen in him, than any where elſe that I know. But I would not deter any one from the Study of Nature, becauſe all the Knowledge we have, or poſſibly can have of it, cannot be brought into a Science. There are very many Things in it, that are convenient and neceſſary to be known to a Gentleman; and a great many other, that will abundantly reward the Pains of the Curious with Delight and Advantage. But theſe, I think, are rather to be found amongſt ſuch Writers, as have employed themſelves in making rational Experiments and Obſervations, than in ſtarting barely ſpeculative Syſtems. Such Writings, therefore, as many of Mr. *Boyle*'s are, with others, that have writ of *Huſbandry*, *Planting*, *Gardening*, and the like, may be fit for a Gentleman, when he has a little acquainted himſelf with ſome of the Syſtems of the *Natural Philoſophy* in Faſhion.

§. 194.

§. 194. Though the Syſtems of *Phyſicks*, that I have met with, afford little Encouragement to look for Certainty or Science in any Treatiſe, which ſhall pretend to give us a Body of *Natural Philoſophy* from the firſt Principles of Bodies in general, yet the incomparable Mr. *Newton* has ſhewn, how far Mathematicks, applied to ſome Parts of Nature, may, upon Principles that Matter of Fact juſtifies, carry us in the Knowledge of ſome, as I may ſo call them, particular Provinces of the incomprehenſible Univerſe. And if others could give us ſo good and clear an Account of other Parts of *Nature*, as he has of this our Planetary World, and the moſt conſiderable *Phænomena* obſervable in it, in his admirable Book, *Philoſophiæ naturalis Principia Mathematica*, we might in Time hope to be furniſhed with more true and certain Knowledge in ſeveral Parts of this ſtupendous Machine, than hitherto we could have expected: And though there are very few, that have Mathematicks enough to underſtand his Demonſtrations, yet the moſt accurate Mathematicians, who have examined them, allowing them to be ſuch, his Book will deſerve to be read, and give no ſmall Light and Pleaſure to thoſe, who, willing to underſtand the Motions, Properties, and Operations of the great Maſſes of Matter in this our Solar Syſtem, will but carefully mind his Concluſions, which may be depended on as Propoſitions well proved.

Greek. §. 195. This is, in ſhort, what I have thought concerning a young Gentleman's Studies; wherein it will poſſibly be wondered, that I ſhould omit *Greek*, ſince amongſt the *Grecians* is to be found the Original, as it were, and Foundation of all that Learning, which we have in this Part of the World. I grant it ſo; and will add, that no Man can paſs for a Scholar, that is ignorant of the *Greek* Tongue. But I am not here conſidering of the Education of a profeſſed Scholar, but of a Gentleman, to whom *Latin* and *French*, as the World now goes, is by every one acknowledged to be neceſſary. When he comes to be a Man, if he has a Mind to carry his Studies farther, and look into the *Greek* Learning, he will then eaſily get that Tongue himſelf; and if he has not that Inclination, his learning of it under a Tutor will be but loſt Labour, and much of his Time and Pains ſpent in that which will be neglected, and thrown away, as ſoon as he is at Liberty: For how many are there of an hundred, even amongſt Scholars themſelves, who retain the *Greek* they carried from School; or ever improve it to a familiar reading, and perfect underſtanding of *Greek* Authors?

To conclude this Part, which concerns a young Gentleman's Studies, his Tutors ſhould remember, that his Buſineſs is not ſo much to teach him all that is knowable, as to raiſe in him a Love and Eſteem of Knowledge; and to put him in the right Way of knowing, and improving himſelf, when he has a Mind to it.

The Thoughts of a judicious Author on the Subject of Languages, I ſhall here give the Reader, as near as I can, in his own Way

Way of expreſſing them. He ſays, * "One can ſcarce burden "Children too much with the Knowledge of Langu- "ages. They are uſeful to Men of all Conditions, "and they equally open them the Entrance, either to "the moſt profound, or the more eaſy and entertaining "Parts of Learning. If this irkſome Study be put off "to a little more advanced Age, young Men either "have not Reſolution enough to apply to it out of "Choice, or Steadineſs to carry it on. And if any one has "the Gift of Perſeverance, it is not without the Inconvenience "of ſpending that Time upon Languages, which is deſtined "to other Uſes: And he confines to the Study of Words that "Age of his Life that is above it, and requires Things; at "leaſt it is the loſing the beſt and beautifulleſt Seaſon of one's "Life. This large Foundation of Languages cannot be well "laid but when every Thing makes an eaſy and deep Impreſ- "ſion on the Mind; when the Memory is freſh, ready, and "tenacious; when the Head and Heart are as yet free from "Cares, Paſſions, and Deſigns; and thoſe on whom the Child "depends have Authority enough to keep him cloſe to a long- "continued Application. I am perſuaded, that the ſmall "Number of truly learned, and the Multitude of ſuperficial "Pretenders, is owing to the Neglect of this."

* *La Bruyere Moeurs de ce Siecle, p.* 577, 662.

I think every body will agree with this obſerving Gentleman, that Languages are the proper Study of our firſt Years: But it is to be conſidered by the Parents and Tutors, what Tongues it is fit the Child ſhould learn: For it muſt be confeſſed, that it is fruitleſs Pains, and Loſs of Time, to learn a Language which in the Courſe of Life that he is deſigned to, he is never like to make uſe of, or which one may gueſs by his Temper he will wholly neglect and loſe again, as ſoon as an Approach to Manhood, ſetting him free from a Governour, ſhall put him into the Hands of his own Inclination, which is not likely to allot any of his Time to the cultivating the learned Tongues; or diſpoſe him to mind any other Language, but what daily Uſe, or ſome particular Neceſſity, ſhall force upon him.

But yet for the ſake of thoſe who are deſigned to be Scholars, I will add what the ſame Author ſubjoins to make good his foregoing Remark. It will deſerve to be conſidered by all who deſire to be truly learned, and therefore may be a fit Rule for Tutors to inculcate, and leave with their Pupils to guide their future Studies.

"The Study, *ſays he*, of the original Text can never be "ſufficiently recommended. It is the ſhorteſt, ſureſt, and "moſt agreeable Way to all Sorts of Learning. Draw from "the Spring-head, and take not Things at Second-hand. Let "the Writings of the great Maſters be never laid aſide; dwell "upon them, ſettle them in your Mind, and cite them upon "Occaſion;

" Occaſion; make it your Buſineſs thoroughly to underſtand " them in their full Extent, and all their Circumſtances: Ac- " quaint yourſelf fully with the Principles of original Authors; " bring them to a Conſiſtency, and then do you yourſelf make " your Deductions. In this State were the firſt Commentators, " and do not you reſt till you bring yourſelf to the ſame. " Content not yourſelf with thoſe borrowed Lights, nor guide " yourſelf by their Views, but where your own fail you, and " leave you in the dark. Their Explications are not your's, " and will give you the ſlip. On the contrary, your own Ob- " ſervations are the Product of your own Mind, where they " will abide, and be ready at hand upon all Occaſions in Con- " verſe, Conſultation and Diſpute. Loſe not the Pleaſure it is " to ſee that you were not ſtopped in your reading, but by " Difficulties that are invincible; where the Commentators and " Scholiaſts themſelves are at a Stand, and have nothing to ſay; " thoſe copious Expoſitors of other Places, who, with a vain " and pompous Over-flow of Learning poured out on Paſſages " plain and eaſy in themſelves, are very free of their Words " and Pains, where there is no Need. Convince yourſelf fully " by thus ordering your Studies, that it is nothing but Men's " Lazineſs which hath encouraged Pedantry to cram, rather " than enrich Libraries, and to bury good Authors under " Heaps of Notes and Commentaries: and you will perceive " that Sloth herein hath acted againſt itſelf and its own Intereſt, " by multiplying Reading and Enquires, and encreaſing the " Pains it endeavoured to avoid."

This, though it may ſeem to concern none but direct Scholars, is of ſo great Moment for the right ordering of their Education and Studies, that I hope I ſhall not be blamed for inſerting of it here, eſpecially if it be conſidered, that it may be of uſe to Gentlemen too, when at any Time they have a Mind to go deeper than the Surface, and get to themſelves a ſolid, ſatisfactory, and maſterly Inſight in any Part of Learning. *Method.*

Order and Conſtancy are ſaid to make the great Difference between one Man and another: This I am ſure; nothing ſo much clears a Learner's Way, helps him ſo much on in it, and makes him go ſo eaſy and ſo far in any Enquiry, as a good *Method*. His Governour ſhould take Pains to make him ſenſible of this, accuſtom him to Order, and teach him *Method* in all the Applications of his Thoughts; ſhew him wherein it lies, and the Advantages of it; acquaint him with the ſeveral Sorts of it, either from General to Particulars, or from Particulars to what is more general; exerciſe him in both of them; and make him ſee, in what Caſes each different *Method* is moſt proper, and to what Ends it beſt ſerves.

In Hiſtory the Order of Time ſhould govern; in Philoſophical Enquires, that of Nature, which in all Progreſſion is to go from the

the Place one is then in, to that which joins and lies next to it; and ſo it is in the Mind, from the Knowledge it ſtands poſſeſſed of already, to that which lies next, and is coherent to it, and ſo on to what it aims at, by the ſimpleſt and moſt uncompounded Parts it can divide the Matter into. To this Purpoſe it will be of great Uſe to his Pupil to accuſtom him to diſtinguiſh well, that is, to have diſtinct Notions, where ever the Mind can find any real Difference, but as carefully to avoid Diſtinctions in Terms, where he has not diſtinct and different clear Ideas.

§. 196. Beſides what is to be had from Study and Books, there are other *Accompliſhments* neceſſary for a Gentleman, to be got by Exerciſe, and to which Time is to be allowed, and for which Maſters muſt be had.

Dancing being that which gives *graceful Motions* all the Life, and above all Things, Manlineſs, and a becoming Confidence to young Children, I think it cannot be learned too early, after they are once of an Age and Strength capable of it. But you muſt be ſure to have a good Maſter, that knows, and can teach, what is graceful and becoming, and what gives a Freedom and Eaſineſs to all the Motions of the Body. One that teaches not this, is worſe than none at all, natural Unfaſhionableneſs being much better than apiſh affected Poſtures; and I think it much more paſſable to put off the Hat, and make a Leg like an honeſt Country Gentleman, than like an ill faſhioned Dancing-Maſter: For as for the jigging Part, and the Figures of Dancing, I count that little, or nothing, rather than as it tends to perfect *graceful Carriage*. *Dancing.*

§. 197. *Muſick* is thought to have ſome Affinity with Dancing, and a good Hand upon ſome Inſtruments is by many People mightily valued: But it waſtes ſo much of a young Man's Time to gain but a moderate Skill in it; and engages often in ſuch odd Company, that many think it much better ſpared: And I have, amongſt Men of Parts and Buſineſs, ſo ſeldom heard any one commended, or eſteemed, for having an Excellency in *Muſick*, that amongſt all thoſe Things, that ever came into the Liſt of Accompliſhments, I think I may give it the laſt Place. Our ſhort Lives will not ſerve us for the Attainment of all Things: nor can our Minds be always intent on ſomething to be learned. The Weakneſs of our Conſtitutions, both of Mind and Body, requires that we ſhould be often unbent: And he, that will make a good Uſe of any Part of his Life, muſt allow a large Portion of it to Recreation. At leaſt, this muſt not be denied to young People, unleſs, whilſt you with too much Haſte make them old, you have the Diſpleaſure to ſet them in their Graves, or a ſecond Childhood, ſooner than you could wiſh. And therefore I think, that the Time and Pains allotted to ſerious Improvements ſhould be employed about Things *Muſick.*

Things of moſt Uſe and Conſequence, and that too in the Methods the moſt eaſy and ſhort, that could be at any Rate obtained: And perhaps, as I have above ſaid, it would be none of the leaſt Secrets of Education, to make the Exerciſes in the Body and the Mind the *Recreation* one to another. I doubt not but that ſomething might be done in it, by a prudent Man, that would well conſider the Temper and Inclination of his Pupil: For he that is wearied either with Study, or Dancing, does not deſire preſently to go to ſleep, but to do ſomething elſe, which may divert and delight him. But this muſt be always remembered, that nothing can come into the Account of *Recreation*, that is not done with Delight.

§. 198. *Fencing*, and *Riding* the *Great Horſe*, are looked upon as ſo neceſſary Parts of Breeding, that it would be thought a great *Omiſſion* to neglect them: The latter of the two, being for the moſt part to be learned only in great Towns, is one of the beſt Exerciſes for Health, which is to be had in thoſe Places of Eaſe and Luxury; and upon that Account makes a fit Part of a young Gentleman's Employment during his Abode there; and as far as it conduces to give a Man a firm and graceful Seat on Horſe-back, and to make him able to teach his Horſe to ſtop and turn quick, and to reſt on his Haunches, is of uſe to a Gentleman both in Peace and War. But whether it be of Moment enough to be made a Buſineſs of, and deſerve to take up more of his Time than ſhould barely for his Health be employed at due Intervals in ſome ſuch vigorous Exerciſe, I ſhall leave to the Diſcretion of Parents and Tutors, who will do well to remember, in all the Parts of Education, that moſt Time and Application is to be beſtowed on that, which is like to be of greateſt Conſequence, and frequenteſt Uſe, in the ordinary Courſe and Occurrences of that Life the young Man is deſigned for.

Fencing.

§. 199. As for *Fencing*, it ſeems to me a good Exerciſe for Health, but dangerous to the Life, the Confidence of their Skill being apt to engage in Quarrels thoſe that think they have learned to uſe their Swords. This Preſumption makes them often more touchy than needs on Point of Honour, and ſlight or no Provocations. Young Men in their warm Blood are forward to think they have in vain learned to fence if they never ſhew their Skill and Courage in a Duel; and they ſeem to have Reaſon. But how many ſad Tragedies that Reaſon has been the Occaſion of, the Tears of many a Mother can witneſs. A Man that cannot *fence* will be more careful to keep out of Bullies and Gameſters Company, and will not be half ſo apt to ſtand upon Punctilio's, nor to give Affronts, or fiercely juſtify them when given, which is that which uſually makes the Quarrel. And when a Man is in the Field, a moderate Skill in Fencing rather expoſes him to the Sword of his Enemy, than ſecures him from it. And certainly a Man of Courage, who cannot fence at all, and therefore will put all upon one Thruſt, and

and not ſtand-parrying, has the Odds againſt a moderate Fencer, eſpecially if he has Skill in *Wreſtling*. And therefore, if any Proviſion be to be made againſt ſuch Accidents, and a Man be to prepare his Son for Duels, I had much rather mine ſhould be a good *Wreſtler* than an ordinary Fencer, which is the moſt a Gentleman can attain to in it, unleſs he will be conſtantly in the Fencing-School, and every Day exerciſing. But, ſince Fencing and Riding the Great Horſe, are ſo generally looked upon as neceſſary Qualifications in the Breeding of a Gentleman, it will be hard wholly to deny any one of that Rank theſe Marks of Diſtinction. I ſhall leave it therefore to the Father, to conſider, how far the Temper of his Son, and the Station he is like to be in, will allow, or encourage him to comply with Faſhions which, having very little to do with civil Life, were yet formerly unknown to the moſt warlike Nations, and ſeem to have added little of Force, or Courage, to thoſe who have received them; unleſs we will think martial Skill or Proweſs have been improved by Duelling, with which Fencing came into, and with which, I preſume, it will go out of the World.

§. 200. Theſe are my preſent Thoughts concerning *Learning* and *Accompliſhments*. The great Buſineſs of all is *Virtue* and *Wiſdom*.

Nullum Numen abeſt ſi ſit Prudentia.

Teach him to get a Maſtery over his Inclinations, and *ſubmit his Appetite to Reaſon*. This being obtained, and by conſtant Practice ſettled into Habit, the hardeſt Part of the Taſk is over. To bring a young Man to this, I know nothing which ſo much contributes, as the Love of Praiſe and Commendation, which ſhould therefore be inſtilled into him by all Arts imaginable. Make his Mind as ſenſible of Credit and Shame as may be: And when you have done that, you have put a Principle into him, which will influence his Actions when you are not by, to which the Fear of a little Smart of a Rod is not comparable, and which will be the proper Stock, whereon afterwards to graft the true Principles of Morality and Religion.

§. 201. I have one Thing more to add, which as ſoon as I mention, I ſhall run the Danger of being ſuſpected to have forgot what I am about, and what I have above written concerning Education, all tending towards a Gentleman's Calling, with which a Trade ſeems wholly to be inconſiſtent. And yet I cannot forbear to ſay, I would have him *learn a Trade, a Manual Trade*; nay, two or three, but one more particularly. *Trade.*

§. 202. The buſy Inclination of Children, being always to be directed to ſomething that may be uſeful to them, the Advantages propoſed from what they are ſet about may be conſidered of two Kinds; 1. Where the Skill itſelf, that is got by Exerciſe,

Exerciſe, is worth the having. Thus Skill, not only in Languages, and learned Sciences, but in Painting, Turning, Gardening, tempering and working in Iron, and all other uſeful Arts; is worth the having. 2. Where the Exerciſe itſelf, without any Conſideration, is neceſſary, or uſeful for Health. Knowledge in ſome Things is ſo neceſſary to be got by Children, whilſt they are young, that ſome Part of their Time is to be allotted to their Improvement in them, though thoſe Employments contribute nothing at all to their Health. Such are Reading and Writing, and all other ſedentary Studies, for the cultivating of the Mind, which unavoidably take up a great Part of Gentlemen's Time, quite from their Cradles. Other *Manual Arts*, which are both got, and exerciſed by Labour, do many of them, by that Exerciſe, not only increaſe our Dexterity and Skill, but contribute to our Health too, eſpecially ſuch as employ us in the open Air. In theſe, then, Health and Improvement may be joined together; and of theſe ſhould ſome fit ones be choſen, to be made the Recreations of one, whoſe chief Buſineſs is with Books and Study. In this Choice, the Age and Inclination of the Perſon is to be conſidered, and Conſtraint always to be avoided in bringing him to it: For Command and Force may often create, but can never cure, an Averſion; and whatever any one is brought to by Compulſion, he will leave as ſoon as he can, and be little profited, and leſs recreated by, whilſt he is at it.

Painting. §. 203. That which of all others would pleaſe me beſt, would be a *Painter*, were there not an Argument or two againſt it not eaſy to be anſwered. Firſt, ill Painting is one of the worſt Things in the World; and to attain a tolerable Degree of Skill in it, requires too much of a Man's Time. If he has a natural Inclination to it, it will endanger the Neglect of all other more uſeful Studies, to give way to that; and if he have no Inclination to it, all the Time, Pains, and Money ſhall be employed in it, will be thrown away to no Purpoſe. Another Reaſon why I am not for *Painting* in a Gentleman, is, becauſe it is a ſedentary Recreation, which more employs the Mind than the Body. A Gentleman's more ſerious Employment I look on to be Study; and when that demands Relaxation and Refreſhment, it ſhould be in ſome Exerciſe of the Body, which unbends the Thought, and confirms the Health and Strength. For theſe two Reaſons I am not for *Painting*.

Gardening. §. 204. In the next Place, for a Country-Gentleman, I ſhould propoſe one or rather both theſe, *viz.* *Gardening* or *Huſbandry* in general, and working in Wood, as a *Carpenter*, *Joiner*, or *Turner*, theſe being fit and healthy Recreations for a Man of Study, or Buſineſs: *Joiner.* For ſince the Mind endures not to be conſtantly employed in the ſame Thing, or Way, and ſedentary or ſtudious

ſtudious Men ſhould have ſome Exerciſe, that at the ſame Time might divert their Minds, and employ their Bodies, I know none that could do it better for a Country-Gentleman, than theſe two, the one of them affording him Exerciſe, when the Weather or Seaſon keeps him from the other. Beſides, that by being ſkilled in the one of them, he will be able to govern and teach his Gardener; by the other, contrive and make a great many Things both of Delight and Uſe: Though theſe I propoſe not as the chief End of his Labour, but as Temptations to it: Diverſion from his other more ſerious Thoughts and Employments, by uſeful and healthy manual Exerciſe, being what I chiefly aim at in it.

§. 205. The great Men among the Antients underſtood very well how to reconcile manual Labour with Affairs of State, and thought it no Leſſening to their Dignity to make the one the Recreation to the other. That indeed which ſeems moſt generally to have employed and diverted their ſpare Hours was Agriculture. *Gideon* among the *Jews* was taken from Threſhing, as well as *Cincinnatus* amongſt the *Romans* from the Plough, to command the Armies of their Countries againſt their Enemies; and it is plain their dexterous Handling of the Flail or the Plough, and being good Workmen with theſe Tools, did not hinder their Skill in Arms, nor make them leſs able in the Arts of War or Government. They were great Captains and Stateſmen, as well as Huſbandmen. *Cato Major*, who had with great Reputation borne all the great Offices of the Commonwealth, has left us an Evidence under his own Hand, how much he was verſed in Country Affairs; and, as I remember, *Cyrus* thought *Gardening* ſo little beneath the Dignity and Grandeur of a Throne, that he ſhewed *Xenophon* a large Field of Fruit-Trees all of his own Planting. The Records of Antiquity, both amongſt *Jews* and *Gentiles*, are full of Inſtances of this Kind, if it were neceſſary to recommend uſeful Recreations by Examples.

Recreations.

§. 206. Nor let it be thought that I miſtake, when I call theſe or the like Exerciſes of manual Arts *Diverſions* or *Recreations*: For *Recreation* is not being idle, (as every one may obſerve) but eaſing the wearied Part by Change of Buſineſs: And he that thinks *Diverſion* may not lie in hard and painful Labour, forgets the early Riſing, hard Riding, Heat, Cold and Hunger of Huntſmen, which is yet known to be the conſtant Recreation of Men of the greateſt Condition. *Delving*, *Planting*, *Inoculating*, or any the like profitable Employments, would be no leſs a *Diverſion*, than any of the idle Sports in Faſhion, if Men could but be brought to delight in them, which Cuſtom and Skill in a Trade will quickly bring any one to do. And I doubt not, but there are to be found thoſe, who being frequently called to Cards, or any other Play, by thoſe they could not refuſe, have been more tired with theſe *Recrea-*

tions

tions than with any the moſt ſerious Employment of Life, though the Play has been ſuch as they have naturally had no Averſion to, and with which they could willingly ſometimes divert themſelves.

§. 207. Play, wherein Perſons of Condition, eſpecially Ladies, waſte ſo much of their Time, is a plain Inſtance to me, that Men cannot be perfectly idle; they muſt be doing ſomething: For how elſe could they ſit ſo many Hours toiling at that, which generally gives more Vexation than Delight to People, whilſt they are actually engaged in it? 'Tis certain, Gaming leaves no Satisfaction behind it to thoſe who reflect when it is over, and it no Way profits either Body or Mind: As to their Eſtates, if it ſtrike ſo deep as to concern them, it is a *Trade* then, and not a *Recreation*, wherein few, that have any Thing elſe to live on, thrive: And at beſt, a thriving Gameſter has but a poor Trade on't, who fills his Pockets at the Price of his Reputation.

Recreation belongs not to People, who are Strangers to Buſineſs, and are not waſted and wearied with the Employment of their Calling. The Skill ſhould be, ſo to order their Time of Recreation, that it may relax and refreſh the Part that has been exerciſed, and is tired, and yet do ſomething, which, beſides the preſent Delight and Eaſe, may produce what will afterwards be profitable. It has been nothing but the Vanity and Pride of Greatneſs and Riches, that has brought unprofitable and dangerous *Paſtimes* (as they are called) into Faſhion, and perſuaded People into a Belief, that the Learning or putting their Hands to any Thing, that was uſeful, could not be a *Diverſion* fit for a Gentleman. This has been that, which has given *Cards*, *Dice* and *Drinking*, ſo much Credit in the World: And a great many throw away their ſpare Hours in them, through the Prevalency of Cuſtom, and Want of ſome better Employment to fill up the Vacancy of Leiſure, more than from any real Delight is to be found in them. They cannot bear the dead Weight of unemployed Time lying upon their Hands, nor the Uneaſineſs it is to do nothing at all: And having never learned any laudable manual Art wherewith to divert themſelves, they have Recourſe to thoſe fooliſh, or ill Ways in Uſe, to help off their Time, which a rational Man, till corrupted by Cuſtom, could find very little Pleaſure in.

§. 208. I ſay not this, that I would never have a young Gentleman accommodate himſelf to the innocent *Diverſions* in Faſhion amongſt thoſe of his Age and Condition. I am ſo far from having him auſtere and moroſe to that Degree, that I would perſuade him to more than ordinary Complaiſance for all the Gaieties and *Diverſions* of thoſe he converſes with, and be averſe or teſty in nothing they ſhould deſire of him, that might become a Gentleman and an honeſt Man; though as to *Cards* and *Dice*, I think the ſafeſt and beſt Way is never to learn any

Play

Play upon them, and ſo to be incapacitated for thoſe dangerous Temptations and incroaching Waſters of uſeful Time. But Allowance being made for *idle and jovial Converſation*, and all faſhionable becoming Recreations; I ſay, a young Man will have Time enough, from his ſerious and main *Trade*. Buſineſs, to learn almoſt any *Trade*. It is Want of Application, and not of Leiſure, that Men are not Skilful in more *Arts* than one; and an Hour in a Day, conſtantly employed in ſuch a Way of *Diverſion*, will carry a Man in a ſhort Time, a great deal farther than he can imagine: Which, if it were of no other Uſe, but to drive the common, vicious, uſeleſs, and dangerous Paſtimes out of Faſhion, and to ſhew there was no need of them, would deſerve to be encouraged. If Men from their Youth were weaned from that ſauntering Humour, wherein ſome, out of Cuſtom, let a good Part of their Lives run uſeleſly away, without either Buſineſs or Recreation, they would find Time enough to acquire *Dexterity and Skill in Hundreds of Things*; which, though remote from their proper Callings, would not at all interfere with them. And therefore, I think, for this, as well as other Reaſons before-mentioned, a lazy, liſtleſs Humour, that idly dreams away the Days, is of all others the leaſt to be indulged, or permitted in young People. It is the proper State of one Sick, and out of order in his Health, and is tolerable in no Body elſe, of what Age and Condition ſoever.

§. 209. To the Arts above mentioned may be added *Perfuming*, *Varniſhing*, *Graving*, and ſeveral Sorts of working in *Iron*, *Braſs*, and *Silver*: And if, as it happens to moſt young Gentlemen, that a conſiderable Part of his Time be ſpent in a great Town, he may learn to cut, poliſh, and ſet *precious Stones*, or employ himſelf in grinding and poliſhing *Optical Glaſſes*. Amongſt the great Variety there is of ingenious *Manual Arts*, it will be impoſſible that no one ſhould be found to pleaſe and delight him, unleſs he be either idle or debauched, which is not to be ſuppoſed in a right Way of Education. And ſince he cannot be always employed in Study, Reading and Converſation, there will be many an Hour, beſides what his Exerciſes will take up, which, if not ſpent this Way, will be ſpent worſe: For, I conclude, a young Man will ſeldom deſire to ſit perfectly ſtill and idle; or, if he does, it is a Fault that ought to be mended.

§. 210. But if his miſtaken Parents, frightened with the diſgraceful Names of *Mechanick* and *Trade*, ſhall have an Averſion to any Thing of this Kind in their Children; yet there is one Thing relating to Trade, which, when they conſider, they will think abſolutely neceſſary for their Sons to learn.

Merchants Accounts, tho' a Science not likely to help a Gentleman to get an Eſtate, yet poſſibly there is not any Thing of more Uſe and Efficacy; to make him pre-

Merchants Accounts.

ſerve

ſerve the Eſtate, he has. It is ſeldom obſerved, that he who keeps an Account of his Income and Expences, and thereby has conſtantly under View the Courſe of his domeſtick Affairs, lets them run to Ruin: And I doubt not but many a Man gets behind-hand before he is aware, or runs further on when he is once in, for want of this Care, or the Skill to do it. I would therefore adviſe all Gentlemen to learn perfectly *Merchants Accounts*, and not to think it is a Skill that belongs not to them, becauſe it has received its Name from, and has been chiefly practiſed by Men of Traffick.

§. 211. When my young Maſter has once got the Skill of *keeping Accounts* (which is a Buſineſs of Reaſon more than Arithmetick) perhaps it will not be amiſs, that his Father, from thenceforth, require him to do it in all his Concernments. Not that I would have him ſet down every Pint of Wine, or Play, that coſts him Money; the general Name of Expences will ſerve for ſuch Things well enough: Nor would I have his Father look ſo narrowly into theſe Accounts, as to take Occaſion from thence to criticiſe on his Expences; he muſt remember that he himſelf was once a young Man, and not forget the Thoughts he had then, nor the Right his Son has to have the ſame, and to have Allowance made for them. If therefore, I would have the young Gentleman obliged to keep an Account, it is not at all to have that Way a Check upon his Expences, (for what the Father allows him, he ought to let him be fully Maſter of) but only that he might be brought early into the Cuſtom of doing it, and that it might be made familiar and habitual to him betimes, which will be ſo uſeful and neceſſary to be conſtantly practiſed thro' the whole Courſe of his Life. A Noble *Venetian*, whoſe Son wallowed in the Plenty of his Father's Riches, finding his Son's Expences grow very high and extravagant, ordered his Caſhier to let him have, for the future, no more Money than what he ſhould count when he received it. This, one would think no great Reſtraint to a young Gentleman's Expences, who could freely have as much Money as he would tell: But yet this, to one who was uſed to nothing but the Purſuit of his Pleaſures, proved a very great Trouble, which at laſt ended in this ſober and advantageous Reflection. If it be ſo much Pains to me, barely to count the Money I would ſpend, what Labour and Pains did it coſt my Anceſtors, not only to count, but get it? This rational Thought, ſuggeſted by this little Pains impoſed upon him, wrought ſo effectually upon his Mind, that it made him take up, and from that Time forwards prove a good Huſband. This at leaſt, every body muſt allow, that nothing is likelier to keep a Man within Compaſs, than the having conſtantly before his Eyes the State of his Affairs in a regular Courſe of *Account*.

Travel. §. 212. The laſt Part uſually in Education, is *Travel*, which is commonly thought to finiſh the Work, and complete the Gentleman. I confeſs,

Travel

Travel into the foreign Countries has great Advantages; but the Time uſually choſen to ſend young Men abroad, is, I think of all other, that which renders them leaſt capable of reaping thoſe Advantages. Thoſe which are propoſed, as to the main of them, may be reduced to theſe two; firſt, Language; ſecondly, an Improvement in Wiſdom and Prudence, by ſeeing Men and converſing with People of Tempers, Cuſtom and Ways of Living, different from one another, and eſpecially from thoſe of his Pariſh and Neighbourhood. But from Sixteen to One and Twenty, which is the ordinary *Time of Travel*, Men are, of all their Lives, the leaſt ſuited to theſe Improvements. The firſt Seaſon to get Foreign Languages, and from the Tongue to their true Accents, I ſhould think, ſhould be from Seven to Fourteen or Sixteen; and then too a Tutor with them is uſeful and neceſſary, who may, with thoſe Languages, teach them other Things. But to put them out of their Parents View at a great Diſtance under a Governor, when they think themſelves too much Men to be governed by others, and yet have not Prudence and Experience enough to govern themſelves, what is it, but to expoſe them to all the greateſt Dangers of their whole Life, when they have leaſt Fence and Guard againſt them? Till that boiling boiſterous Part of Life comes in, it may be hoped the Tutor may have ſome Authority: Neither the Stubbornneſs of Age, nor the Temptation or Examples of others, can take him from his Tutor's Conduct till Fifteen or Sixteen: But then, when he begins to conſort himſelf with Men, and thinks himſelf one; when he comes to reliſh, and pride himſelf in manly Vices, and thinks it a Shame to be any longer under the Control and Conduct of another, what can be hoped from even the moſt careful and diſcreet Governor, when neither he has Power to compel, nor his Pupil a Diſpoſition to be perſuaded; but, on the contrary, has the Advice of warm Blood and prevailing Faſhion, to hearken to the Temptations of his Companions, juſt as wiſe as himſelf, rather than to the Perſuations of his Tutor, who is now looked on as the Enemy to his Freedom? And when is a Man ſo like to miſcarry, as when at the ſame Time he is both raw and unruly? This is the Seaſon of all his Life that moſt requires the Eye and Authority of his Parents and Friends to govern it. The Flexibleneſs of the former Part of a Man's Age, not yet grown up to be head-Strong, makes it more governable and ſafe; and in the After-part, Reaſon and Foreſight begin a little to take Place, and mind a Man of his Safety and Improvement. The Time therefore I ſhould think the fitteſt for a young Gentleman to be *ſent abroad* would be, either when he is younger, under a Tutor, whom he might be the better for; or when he is ſome Years older, without a Governor; when he is of Age to govern himſelf, and make Obſervations of what he finds in other Countries worthy his Notice, and that might be of Uſe to him after his Return;

and when too, being thoroughly acquainted with the Laws and Fashions, the natural and moral Advantages and Defects of his own Country, he has something to exchange with those abroad, from whose Conversation he hoped to reap any Knowledge.

§. 214. The Ordering of Travel otherwise is that, I imagine, which makes so many young Gentlemen come back so little improved by it. And if they do bring home with them any Knowledge of the Places and People they have seen, it is often an Admiration of the worst and vainest Practices they met with abroad; retaining a Relish and Memory of those Things wherein their Liberty took its first Swing, rather than of what should make them better and wiser after their Return. And indeed how can it be otherwise, going abroad at the Age they do, under the Care of another, who is to provide their Necessaries, and make their Observation for them? Thus, under the Shelter and Pretence of a Governor, thinking themselves excused from standing upon their own Legs, or being accountable for their own Conduct, they very seldom trouble themselves with Enquiries, or making useful Observations of their own. Their Thoughts run after Play and Pleasure, wherein they take it as a Lessening to be controlled, but seldom trouble themselves to examine the Designs, observe the Address, and consider the Arts, Tempers, and Inclinations of Men they meet with; that so they may know how to comport themselves towards them. Here he that travels with them, is to skreen them; get them out when they have run themselves into the Briars; and in all their Miscarriages be answerable for them.

§. 215. I confess, the Knowledge of Men is so great a Skill, that it is not to be expected a young Man should presently be perfected in it; but yet his *going abroad* is to little Purpose, if *Travel* does not sometimes open his Eyes, make him cautious and wary, and accustom him to look beyond the Out-side, and, under the inoffensive Guard of a civil and obliging Carriage, keep himself free and safe in his Conversation with Strangers, and all Sorts of People, without forfeiting their good Opinion. He that is sent out to *travel* at the Age, and with the Thoughts, of a Man designing to improve himself, may get into the Conversation and Acquaintance of Persons of Condition where he comes; which, tho' a Thing of most Advantage to a Gentleman that travels, yet I ask, amongst our young Men, that go abroad under Tutors, what one is there of an hundred that ever visits any Person of Quality? much less makes an Acquaintance with such, from whose Conversation he may learn what is Good-Breeding in that Country, and what is worth Observation in it; tho' from such Persons it is, one may learn more in one Day, than in a Year's rambling from one Inn to another. Nor, indeed, is it to be wondered; for Men of Worth and Parts will not easily admit the Familiarity of Boys, who yet need the Care of a Tutor; tho'

tho' a young Gentleman and Stranger, appearing like a Man, and ſhewing a Deſire to inform himſelf in the Cuſtoms, Manners, Laws, and Government of the Country he is in, will find welcome Aſſiſtance and Entertainment amongſt the beſt and moſt knowing Perſons every where, who will be ready to receive, encourage and countenance any ingenious and inquiſitive Foreigner.

§. 216. This, how true ſoever it be, will not, I fear, alter the Cuſtom, which has caſt the Time of Travel upon the worſt Part of a Man's Life; but for Reaſons not taken from their Improvement. The young Lad muſt not be ventured abroad at Eight or Ten, for fear of what may happen to the tender Child, tho' he then runs ten Times leſs Riſque than at Sixteen or Eighteen. Nor muſt he ſtay at home till that dangerous, heady Age be over, becauſe he muſt be back again by One and Twenty, to marry and propagate. The Father cannot ſtay any longer for the Portion, nor the Mother for a new Set of Babies to play with; and ſo my young Maſter, whatever comes on it, muſt have a Wife looked out for him, by that Time he is of Age; tho' it would be no Prejudice to his Strength, his Parts, or his Iſſue, if it were reſpited for ſome Time, and he had Leave to get in Years and Knowledge, the Start a little of his Children, who are often found to tread too near upon the Heels of their Fathers, to the no great Satisfaction either of Son or Father. But the young Gentleman being got within View of Matrimony, it is Time to leave him to his Miſtreſs.

§. 217. Tho' I am now come to a Concluſion of what obvious Remarks have ſuggeſted to me concerning Education, I would not have it thought that I look on it as a juſt Treatiſe on this Subject. There are a thouſand other Things, that may need Conſideration; eſpecially if one ſhould take in the various Tempers, different Inclinations, and particular Defaults, that are to be found in Children, and preſcribe proper Remedies. The Variety is ſo great, that it would require a Volume; nor would that reach it. Each Man's Mind has ſome Peculiarity, as well as his Face, that diſtinguiſhes him from all others; and there are poſſibly ſcarce two Children, who can be conducted by exactly the ſame Method. Beſides that, I think a Prince, a Nobleman, and an ordinary Gentleman's Son, ſhould have different Ways of Breeding. But having had here only ſome general Views in Reference to the main End, and Aims in Education, and thoſe deſigned for a Gentleman's Son, whom, being then very little, I conſidered only as white Paper, or Wax, to be molded and faſhioned as one pleaſes; I have touched little more than thoſe Heads, which I judged neceſſary for the Breeding of a young Gentleman of his Condition in general; and have now publiſhed theſe my occaſional Thoughts with this Hope, that tho' this be far from being a complete Treatiſe on this Subject, or ſuch as that every one may find what will *Concluſion.*

juſt

just fit his Child in it, yet it may give ſome ſmall Light to tho whoſe Concern for their dear little Ones makes them ſo irregularly bold, that they dare venture to conſult their own Reaſon, in the Education of their Children, rather than wholly to rely upon old Cuſtom.

FINIS.